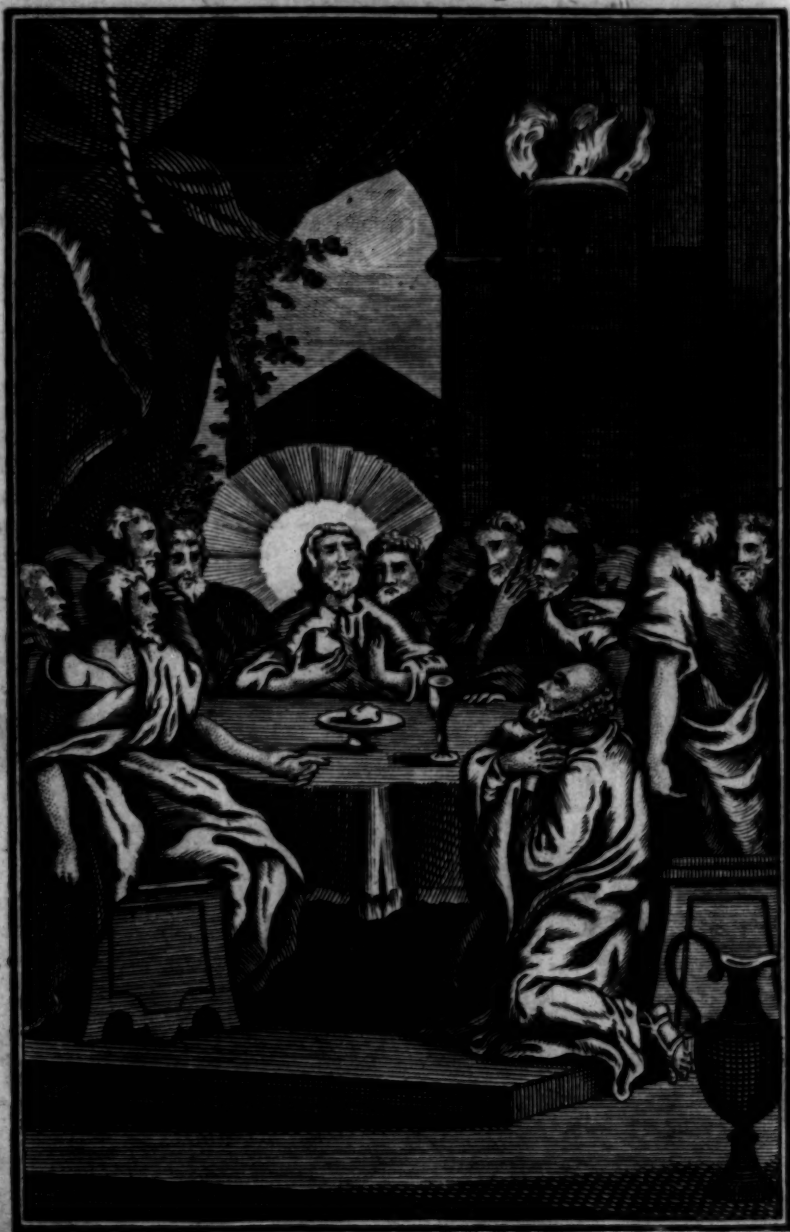


Whoſo eateth my Fleſh, and drinketh my Blood, hath
eternal Life, and I will raiſe him up at the laſt Day.



*Engraved and Printed only for J. Hinton, According to
An Act of Parliament.*

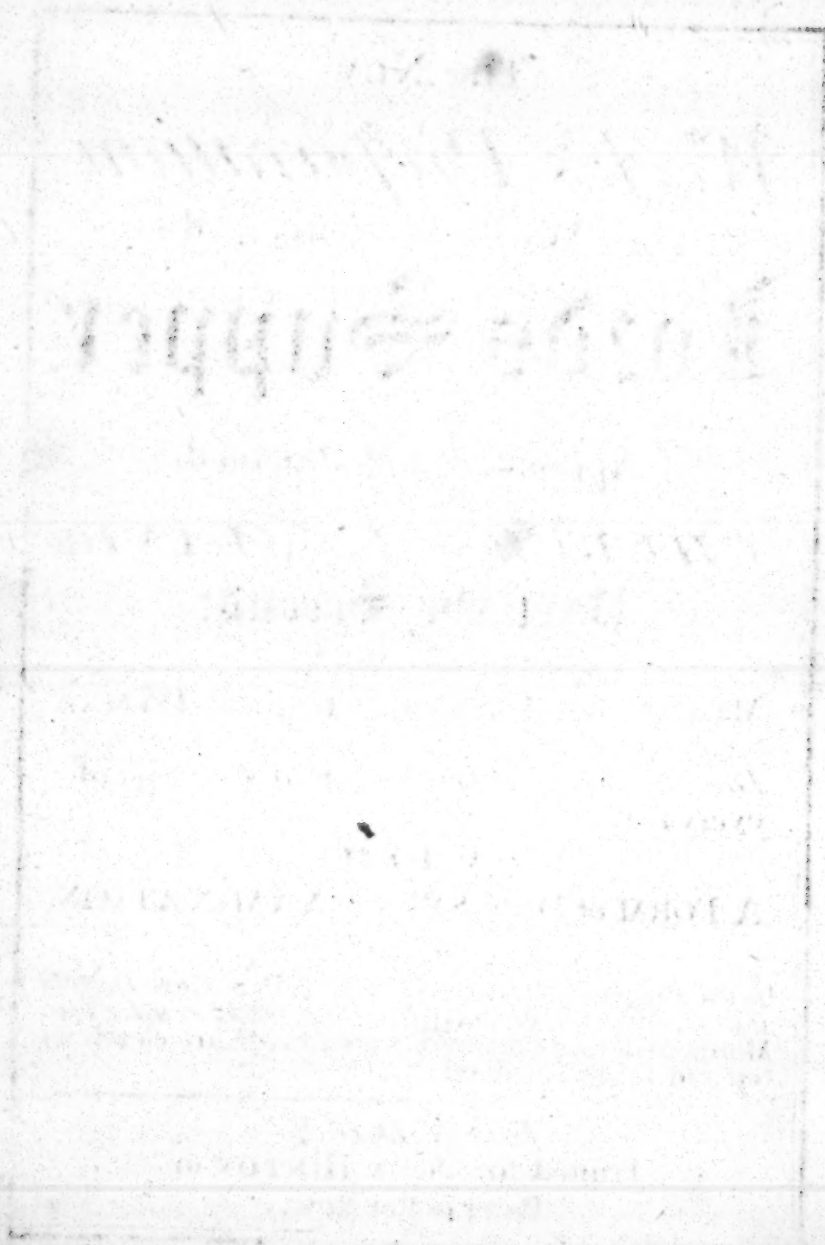
The NEW
Week's Preparation
For a Worthy receiving of the
Lord's Supper.
As
Appointed and Practised
By the
CHURCH of ENGLAND;
Part the Second:
Consisting of

MEDITATIONS, PRAYERS, and HYMNS
fuitable for the *Sunday Evening* on *Sacrament*
Day, and for the *Morning* and *Evening* of
every Day in *that* Week.

WITH
A FORM of Daily SELF-EXAMINATION.
AND

In the Course of these MEDITATIONS, those *Doubts*
and *Scruples* which are apt to *disturb* and *render* the
Minds of devout Communicants *Uneasy*, are clearly sta-
ted and finally removed.

L O N D O N:
Printed for JOHN HINTON in
Pater-noster Row.



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Reasons for publishing this book, and of the dangerous tendency of the use of the *Old Week's Preparation*.

*H*AVING for many years experienced, in the course of my office, that, in no one instance of christian duty, there was more need of assistance than in this of the Lord's supper; and that many devout communicants have laboured under the same doubts and scruples concerning a worthy preparation and partaking of this duty; I am of opinion, that many others would be very glad to find such doubts cleared up, and the cause of such scruples removed for the future, which too commonly disturb and perplex them with such fears and terrors, as indeed make their desire of being truly religious the burthen and misery, instead of the delight of their lives.

For, notwithstanding the compiler of the second part of the *Old Week's Preparation*, † (a treatise very improper to come into the hands of many protestant readers) has observed a quite contrary method: I do not think my time can be better employed, than when I am endeavouring to render the preparation to that holy ordinance orthodox, rational, and satisfactory to every one. And,

It is certainly a very great fault with the generality of those who have written upon this subject, that they have made it their whole business only to raise and inflame the devotion of communicants, without taking any thought about informing and settling their understandings.

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† The popish book of Devotions, from whence all the meditations and hymns are taken, which constitute above one half of the Second Part of the *Old Week's Preparation*, was condemned by Authority of Parliament to be publicly burnt by the hands of the common hangman; and this circumstance I think myself in duty bound to take notice of, to prevent any farther ill consequences amongst the common people from the use of that book; notwithstanding it is now pretended to be published by a Clergyman of London.

6 The AUTHOR to the READER.

The most considerable doubts and scruples, which are apt to distract and render the minds of communicants uneasy, are such as, I think, fall under some or other of the heads of the following meditations, which I have framed as full and satisfactory, as I believe can reasonably be expected, in so small a volume.

Of the meditations, hymns, and prayers.

The meditation for each day is placed first ; because I esteem meditation to be a noble exercise of a rational and devout soul. To revolve and consider over and over, and to reflect upon those divine subjects, to which each meditation relates, will greatly contribute to the improvement of our lives, and to the rendering them more conformable to the will of almighty God.

Meditation hath an universal influence upon the whole life of a Christian, and is an admirable instrument to quicken our progress in all the graces of God's holy spirit. It illuminates our understandings with the knowledge of our duty, and stores our memories with all such arguments as are proper to excite us to the performance of it. It wings our prayers with reverence and devotion ; and increases our importunity by impressing a lively sense of the necessity and importance of those things we beg of God. It habituates our minds to spiritual objects, and raises them above the perishing things of this life. It strengthens our holy purposes, arms us against temptations, and inflames all the faculties of our souls with earnest desires of attaining and enjoying our chiefest good.

In the use of the meditations, we should not read them over in a hasty and cursory manner ; but must proceed very deliberately, and try whether we cannot find out something of greater importance in each sentence than may be apprehended at the first reading ; and after we have thus gone through the meditation, which we should always do at one reading, begging God to affect our minds with a constant sense of our duty in all the particulars of it ; chiefly that he would enable us to perform those resolutions we have made of advancing in piety and virtue ; that he would not leave us to ourselves ; but so assist us with his grace, that what we perceive and know to be our duty, we may faithfully fulfil all the days of our life : I say, when the meditation is thus ended, I have immediately subjoined the

the hymns to be sung or said, according to the disposition of every devout reader. And the reason of this method, I doubt not, will readily appear to every one who considers that the design of hymns is to raise the soul to a nearer conference with God in prayer, when perchance fatigued in some other part of a christian's duty.

To the hymns you have a prayer added, which will furnish you with suitable petitions, supplications, and thanksgivings to be offered up to our heavenly father through Jesus Christ, his dearly beloved son, our Lord. Not that I presume to dictate any thing that may stifle the fervency of any one's private devotion, who may rather chuse to conclude his devotions with an hymn: And it is with a view to satisfy such different tempers, that in some cases I have added more hymns than one to some of the subjects. But as God has given us no direct command in this particular, let it be far from me to act with that presumption, as to endeavour to enforce my own intentions instead thereof.

Of the time to be spent in preparation.

As to the time requisite to be spent, in our preparation for a worthy receiving the Lord's supper, I could wish it had been more particularly directed and commanded by the Church: yet, I doubt not but that her having not done it has proceeded from her knowledge that the best rules might hurt some or other, if too closely followed. But I am clear in my opinion, that it is always her intention, that her members should be as well and thoroughly prepared as they can, before they approach the Lord's Table: and, for my part, I think myself bound to thank the great and good God, that I am not of the number of those self-sufficient christians, who can lay so great stress upon habitual preparation, as to save themselves the trouble of any preparation at all. †

Of

† See the Preface to the first Part of the NEW WEEK'S Preparation, page viii. concerning the usefulness of actual Preparation before the receiving of the LORD'S SUPPER.

Of our duty *after* receiving.

But what will all the preparation in the world avail us, if, as soon as we have turned our backs on the Lord's table, we forget that ever we were there, and remember no more our solemn engagement, nor those holy resolutions, which have been raised in our minds by that course of devotions in the Week preparatory to our receiving the holy communion: instead of placing us in the favour of the Almighty, this will draw upon us the abundance and severity of his wrath, for such our mockery of his divine institution and commands.

Of the care of our soul.

It remains for me to desire such as have a great deal of worldly business upon their hands (more perhaps than they can well turn themselves to :) I say I would desire such to consider, that the worldly business they have, is still but the business of this world, this transient and uncertain world, that soon passeth away; and that they have another world to live in as well as this; a world that will have no end.

And therefore, if we have any care for our souls, let us take heed of the cares of this life, that they do not hinder us from receiving Christ's most blessed body and blood, as often as we can. And for that purpose, whensoever we are invited to the Lord's table, let us think thus with ourselves; we have now an opportunity put into our hands of partaking of the body and blood of our ever blessed Saviour, to preserve our bodies and souls to everlasting life: it is true, we have at this time more than ordinary business upon our hands: but what is all this world, in comparison of everlasting life and happiness? and who knows whether we shall ever have such another opportunity so long as we live? I say, think thus, and then let us slip any opportunity if we can. If we have any regard for our immortal souls; I believe it will be very difficult, if not impossible.

It is certainly our bounden duty to take care of our worldly concerns, in the several callings, or ways of life, allotted to us by divine providence; but it must be remembered, that we must always have

have the fear and commandments of God in view, and be so under a perpetual obligation to perform all those promises, so lately made to his divine majesty, at his holy table. So that our outward or worldly employments must never remove our hearts from this duty; and when temptation to sin pursues us again, we must remember that it is a part of our solemn vow to forsake transgression and to resist every temptation, that shall deprive us of the favour of our maker and redeemer, with whom we enter into a strict covenant of friendship, when we receive Christ's most blessed body and blood. By this covenant we are assured of God's omnipotent protection against all our enemies both ghostly and bodily: for, if God be with us, neither the malice of men, nor the craft of the devil can prevail against us. On the contrary, as on our part of the covenant, we vow entire obedience, as well as faith, we, by returning into the evil ways we have so lately disavowed, shall forfeit our right to that friendship; bring God's wrath upon us; and then we shall of all men find ourselves the most miserable; it not being in the power of any human means to escape his justice.

Some account of the method of this work.

Therefore I have, in this second part of the New Week's Preparation, exhibited such meditations, hymns, and prayers, to be used by the worthy communicant, during the week following his participation of Christ's body and blood, as I apprehend will furnish him with a right sense of his duty; which I take to be the best means he can make use of, to secure himself against the sudden surprize, and impetuous attacks of all our enemies, both ghostly and bodily. And,

It is some satisfaction to me, that I can assure the reader, that I have taken the church catechism and the communion service for my guide; so that he may be satisfied that what he meets with in this New Week's Preparation is strictly orthodox, and perfectly agreeable to the doctrine of the church of ENGLAND, and to the word of God itself; being convinced, that whoever will speak upon this subject with any authority and certainty, must speak from those fountains of salvation, and not from popish and superstitious prayer books; as the compiler and late editor of the Old Week's Preparation have done,

More.

10 The AUTHOR to the READER.

Moreover, I have been advised to prefix the explanation of that part of the church catechism, which relates to the sacrament of the Lord's supper, by some who believe it to be the shortest, plainest, and most comprehensive of any extant; and for the satisfaction of those, who are desirous to search the scriptures, and to see and examine the authorities upon which this explanation is founded, I have cited the texts at the bottom of each page, and this without any wilful misapplication.

By the KING's Authority, *This day is published,*
(Neatly printed in one Volume Octavo, Price 4s. 6d.)

A SYSTEM of PRACTICAL DUTIES, MORAL and EVANGELICAL.

Consisting of the following Heads :

Our Duty towards God.	Between Superiors in Rank, Fortune, Abilities, &c. and their respective Inferiors.
Of the internal Duties we owe to God; and first of Love.	Of Mercy in general.
Of Delight in God.	Of Mercy to Mens Souls.
Of Fearing God.	Of Mercy to Mens Bodies.
Of Trusting in God.	Our Duty towards Ourselves; and first of the Government of our Thoughts.
Of Submission to God.	Of religious Meditation.
Of inward Purity.	Of Humility.
Of Heavenly-Mindedness.	Of the Government of our Passions and Affections.
Of external Duties to God; and first of Prayer.	Of Meekness.
Of public and private Prayer.	Of Contentment.
Of Praise and Thanksgiving.	Of the Government of the Tongue.
Our Duty towards our Neighbour; and first of universal Love and Charity.	Of the Government of the whole man.
Of loving Enemies.	Of Mortification.
Of Justice in general.	Of Self-Denial.
Of relative Justice.	Of Regeneration.
Between Prince and Subject.	Of abstaining from evil Appearance.
Between Pastor and People.	Of the Desire of Righteousness.
Between Husband and Wife.	
Between Master and Servant.	
Between Friend and Friend.	

By the Reverend THOMAS STACKHOUSE, A. M.
Late Vicar of Beenham in Berkshire.

Printed for S. A. Cumberlege, King's Arms, Pater-noster Row.

A Familiar and Comprehensive

E X P L A N A T I O N

Of that PART of the

Church Catechism

W H I C H

*Relates to the Sacraments,*Especially that of the *Lord's Supper* ; as warranted and supported by *Scripture*.

THE church tells us, that *Christ has ordained only two Sacraments, as generally necessary to salvation; that is to say, baptism and the supper of the Lord.*^a Now, *baptism* was instituted by Christ, to be the rite of admission into his church,^b and is answerable to *circumcision* among the *Jews*.^c The *Lord's supper* was ordained for the exercise and confirmation of our faith in Christ,^d and appointed by him instead of the *Jewish passover* ;^e and these are thus *necessary to salvation, viz. baptism is necessary thereto,*

^a 1 Cor. xii. 13. — 1 Cor. x. 2, 3, 4. — John xix. 34. — 1 John v. 6, 8. ^b Acts ii. 41. — Acts viii. 12. — Acts x. 48. — Matt. xxviii. 19. — Heb. vi. 1, 2. ^c Col. ii. 11, 12. — Gen. xvii. 9, 12, 23, 27. — Phil. iii. 3. ^d 1 Cor. xi. 23, 24, 25. — Luke xxii. 19, 20. ^e 1 Cor. v. 7, 8. — Exod. xii. 3, 21, 22, 23, 27. — John i. 29. — 1 Pet. i. 18, 19.

thereto, as being the appointed instrument of our regeneration or new birth; ^f and the *Lord's supper*, as being that spiritual food by which we are nourished up to everlasting life, ^g the former to be only *once*, ^h the latter *often* ⁱ received.

These ordinances ministring to such great ends, we say are only *generally* and not *absolutely* necessary to salvation; because we dare not take upon us to exclude all hope of GOD's mercy in such extraordinary cases, as the want of opportunity or capacity of receiving them reduces mankind often unto. ^k But as the *Jews* were obliged under the severest penalty to be circumcised, ^l and keep the passover; ^m so our guilt and danger will be *proportionably* great, in not observing, when it is in our power, these *two* more easy institutions, ⁿ which are not only of a higher Authority, ^o but also the distinguished badges ^p of a more excellent profession.

By

^f John iii. 5.—John i. 12, 13.—Tit. iii. 5.—1 Pet. ii. 2.
^g John vi. 53.—Eph. v. 29.—Col. ii. 19.—Jude 21.—1 Cor. xi. 33, 34. ^h Eph. iv. 5.—John iii. 4.—Rom. vi. 10. Acts ii. 42.—1 Cor. xi. 25, 26.—Luke xiv. 15.—John vi. 34.
^k Matt. xii. 7.—Jof. v. 5, 6, 7.—Luke xxiii. 43.—1 Cor. v. 12, 13. ^l Gen. xvii. 14.—Exod. iv. 24, 25, 26. ^m Numb. ix. 13, &c.—Exod. xii.—Matt. xxvi. 18. ⁿ 1 John v. 3. 2 Kings v. 13.—John iv. 40. ^o Heb. xii. 25.—Heb. ii. 2, 3. Heb. x. 28, 29.—1 John ii. 4.—John xiii. 8.—Psalms ii. 12.
^p 1 Cor. xi. 26.—2 Tim. ii. 19. ^q John i. 17.—2 Cor. iii. 7,

By the word SACRAMENT the church tells us, *is meant an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.* Now for the clearer understanding this account which the church gives us of a *sacrament*, it is necessary that the *several* parts of which it consists, should be distinguished: and therefore you are to observe, that we are therein taught, that to constitute a *sacrament*, there must be, *first*, something discernible and apparent to our senses; which, *secondly*, must represent some spiritual grace and favour vouchsafed us by God; *thirdly*, that outward sign must be of *Christ's* own institution; and, *fourthly*, appointed by him as a means of conveying to us this inward grace, and as a seal and token of assurance, that he will bestow the *one* upon those who do *worthily* receive the *other*; and as these properties are only to be found in *baptism* and the *supper of our Lord*, no other *religious rite* can be truly called or ought to be esteemed a *sacrament*.

Now the parts of which a *sacrament* consists are two, *viz. The outward visible sign, and the inward spiritual grace.* Thus, outward sensible things can be a means of conveying,

and *pledges* of assuring us of divine grace and favour. For altho' these *sacramental signs* were ordained by GOD in gracious condescension to our infirmities, ^a thereby to inform our understanding, ^b to refresh our memories, ^c and to excite our affections; ^d yet their farther efficacy is not owing to any power in themselves, but to the blessing of Christ upon his own institutions and appointments; ^e and we are not to doubt, but that, in the right use of the *outward means*, he will, by the power of his spirit, tho' in a manner unknown to us ^f convey, ^g and confirm, ^h in *baptism*; and convey, ⁱ and confirm, ^k in the *Lord's Supper*, to the worthy receivers thereof, the divine grace signified thereby, according to his own most true promise. ^l

The church teaches us that *the outward visible sign* [or form] *in baptism is water, wherein the person is baptised in the name of the father, and of the son, and of the holy ghost.* Now water is peculiarly fitted for the purpose for which it is
here

^a 1 Cor. xiii. 12. — 1 Cor. iii. 1, 2 — Rom. vi. 19. ^b Rom. vi. 4. — Gal. iii. 1. ^c Exod. xii. 27. — Heb. x. 3. — Luke xxii. 19. ^d Zech. xii. 10. — John i. 29. — Rev. i. 7. ^e 1 Cor. iii. 7. — 2 Cor. i. 22. ^f John iii. 8. ^g Tit. iii. 5. — Mark xvi. 61. — Gen. xvii. 11. ^h Acts xxii. 16. — Acts ii. 38. — Rom. iv. 11. — Eph. i. 13, 14. ⁱ John vi. 57. — 1 Cor. x. 16. ^j Matt. xxvi. 28. ^k Heb. x. 23. — 1 Thess. v. 24.

here appointed; forasmuch as cleansing is one well known property of *water*, it is evidently a fit *sign* to denote our being washed from sin^m, by virtue of the blood of Christⁿ; and since all men were to be invited into his *church*, and some *form* of admission to be *ordained*, it argued great wisdom and goodness in our Lord to take away that *painful* rite of *circumcision*, and, instead thereof to appoint the most common, and the most easy *sign* that could be invented, to be the door of entrance into that church. °

Now the *Lord's Supper* is so called, because the *Jewish* custom of eating bread and drinking wine, at the conclusion of the *paschal supper*, was by our Lord converted into the sacrament of his most precious body and blood.² But this does not transfer any obligation upon us to receive this sacrament *after supper*, or *in the evening*, any more than to receive it in *an upper chamber*, *a table posture*, or with any *other circumstance* of the like nature, where-with our Lord did eat the passover with his disciples, before he suffered. For in matters

B 2

of

^m Eph. v. 25, 26. — Acts xxii. 16. Tit. iii. 5. — Heb. x. 22.
¹ Cor. x. 1, 2. ⁿ 1 John i. 7. — Heb. ix. 14. ° Matt.
 xi. 30. — 1 John v. 3. — Acts xv. 10. — Heb. ix. 10. ° Luke
 xxii. 19, 20. — 1 Cor. xi. 20. — 1 Cor. x. 21. — Acts xx. 7.

of *this kind*, we are to be directed by the lawful dispensers of this holy mystery; ^a who, with a due regard to its superior dignity and the imitation of *scripture*, ^r have appointed the *Lord's house*, ^s and the *Lord's day*, ^t and the *fore-part* of that day, ^u for the stated celebration thereof. And you are to take notice, that it is ordered to be received *three times a year at least*. ^x whereof *Easter* to be one, ^y in the humble posture of kneeling; ^z and with all those inward acts of suitable devotion, ^a which our most excellent office of administration ^b cannot but raise in every attentive communicant. ^c

The church assures us, that *the sacrament of the Lord's supper was ordained for the continual remembrance of the sacrifice and death of Christ, and of the benefits which we receive thereby*; and this memorial of Christ's death is to be a standing service in his church, so long as it continues

^a 1 Cor. iv. 1.—Heb. v. 1, 4.—1 Pet. ii. 5.—Jer. xxxiii. 18. ^r 1 Tim. iii. 16.—Dan. x. 21. ^s 1 Cor. xi. 22.—Deut. xii. 5, 6.—Deut. xvi. 22.—Psal. xxvii. 6. ^t Acts xx. 7.—Rev. i. 10. ^u 1 Cor. xi. 20, 21.—Acts ii. 15. ^x Exod. xxiii. 14, 17.—Deut. xvi. 16.—Heb. x. 1.—Heb. xiii. 15.—Acts ii. 42. ^y 1 Cor. v. 7, 8.—Exod. xii. 17.—Deut. xvi. 1.—Numb. xi. 13. ^z Phil. ii. 9, 10, 11.—Rom. xiv. 11.—Eph. iii. 14, 19.—Mark i. 40. ^a Ps. li. 17.—Isa. lvii. 15.—Isa. xxv. 1.—Ps. lxiii. 5.—Ps. xcix. 5.—Matt. xxvi. 30.—Col. iii. 16. ^b 1 Cor. xiv. 26, 40. ^c Eccl. v. 1.—Matt. xv. 8.

nues militant here on earth; for Christ did institute, and in his holy gospel command us to continue *a perpetual* memory of that his precious death, until his coming again.^d Now the death of Christ is called a *sacrifice*, because that our heavenly father, of his tender mercy, gave his only son Jesus Christ, to suffer *death* upon the cross for *our redemption*; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient *sacrifice*, oblation and satisfaction for the sins of the whole world;^e and thereby we receive the benefits of obtaining remission of our sins, and of being made partakers of the kingdom of heaven:^f and by this we are to understand, that as the son of GOD did vouchsafe to yield up his soul by *death* upon the cross for our salvation; so it is the duty of all christians to receive the communion, in *remembrance of the sacrifice of his death*, as he himself hath commanded; and to do it so frequently, that they may always have a fresh and lively remembrance thereof, in their minds.^g

Now the church teaches us, that *the outward*

B 3

part

^d 1 Cor. xi. 26.—Acts i. 11.—Matt. x. 32, 33.—Heb. ix. 28. ^e Heb. ix. 26.—Heb. vii. 27.—John i. 29.—2 Cor. v. 21.—1 Pet. iii. 18. ^f Heb. ix. 28, 12.—Heb. x. 10, 12, 14, 18.—Rom. v. 10.—2 Cor. v. 21.—Col. i. 24, 22. ^g 1 Cor. xi. 25, 26.

part or sign of the Lord's supper is bread and wine which the Lord has commanded to be received; and from hence we are to observe, that notwithstanding it is our duty to rest satisfied in our Lord's will and pleasure, without seeking after a reason for his appointments; ^h we cannot but observe, that as our spiritual sustenance is appositely represented by *water*, in the *other* sacrament, so is our spiritual sustenance by *bread and wine*, in this; ⁱ and that, both bread and wine being parts of one complete nourishment, and separately ineffectual, ^k this sacrament is commanded to be administered in both kinds. ^l

The church likewise tells us, that *the inward part, or thing signified, is the body and blood of Christ*; by which we are to understand that GOD did not only give his son Jesus Christ to die for us, but also to be our spiritual food and sustenance in this holy sacrament; and that, if we receive it with a true penitent heart and lively faith, we do *spiritually* eat the flesh of Christ and drink his blood: ^m and you are to infer from what the church thus teaches in the
com-

^h 1 Cor. xi. 23, 24, 25. ⁱ Ps. civ. 15.—Jud. ix. 13.—
1 Tim. v. 23. ^k 1 Cor. ix. 24, 25.—1 Cor. x. 16. ^l Matt.
xiv. 22, 23.—1 Cor. x. 16, 17, 18.—John vi 55. ^m Matt.
xvi. 26, 27, 28.

communion service, which she also teaches in the thirty-nine articles; namely, that the body of Christ is given, taken, and eaten in the holy supper, after a heavenly and *spiritual* manner; and that the *means* whereby the body of Christ is received and eaten in the supper, is *faith*.ⁿ

The church tells us, that *the benefits whereof we are partakers thereby, is the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine*; for, as bread and wine, considered only as *natural food* strengthen and refresh our bodies; so, *this bread and wine*, considered and taken, as memorials of the body and blood of Christ, our master, lead us, by their peculiar tendency, to all such thoughts and practices, as are indeed the improvement and health of our souls: and in this ordinance our souls are strengthened by the most solemn exercise of our faith; and other religious acts: ° and by that supernatural grace, which we receive from this spiritual food, to enable us for the better performance of our christian duty for the future, ^p our souls are also refreshed by the comfortable assurance,

B 4

thereby

ⁿ John vi. 35, 40, 47, 63 — John i. 12. — Gen. iii. 1. — Eph. i. 2, 17. ° 1 Tim. iv. 7. — Heb. v. 14. .^p John vi. 56. — 2 Cor. xii. 9. — Phil. iv. 13. — Ps. cxxxviii. 3. — Matt. xxv. 29.

thereby given us of G O D's favour and gracious goodness towards us : ^a and that we are very members incorporate in the mystical body of his son, which is the blessed company of all faithful people ; ^r and also heirs thro' hope of his everlasting kingdom, by the merits of the most precious death and passion of his dear son. ^s Now,

From the foregoing account of this sacrament, you are to understand, that when you come to the Lord's table, you are to eat the bread in *remembrance* that Christ's body was broken for you, and to drink the wine in *remembrance* that Christ's blood was shed for you : esteeming and receiving these elements, not as common bread and wine, but as consecrated to represent the body and blood of Christ, to all spiritual intents and purposes ; and firmly believing that you shall verily and indeed partake of all those graces and blessings, which Christ merited for mankind by his death, and which this sacrament was designed to convey to every one that comes holy and clean

^a Rom. viii. 32.—1 John iv. 9.—John xiii. 1. ^r Eph. v. 30.—1 John 1. 3.—1 Cor. xii. 13. ^s 1 John v. 11.—1 John ii. 25.—John vi. 51, 54, 57, 58.—Tit. i. 2.—Tit. iii. 7.—Heb. vi. 17, 20.—Heb. xii. 22, 23, 24.

clean to such a heavenly feast, in the marriage-garment required by God in holy scripture.

We are taught by the church, *that it is required of them who come to the Lord's supper to examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life: have a lively faith in GOD's mercy through Christ, with a thankful remembrance of his death, and to be in charity with all men.* And all persons are more especially to *examine* into the state of their souls before they come to the Lord's supper; because without repentance we are not capable of that pardon which is here offered us: ^a nor can any but believers discern the Lord's body in this sacrament, ^b or reap any spiritual advantage from receiving it. ^c It is a sacrifice of praise for our redemption by the death of Christ, and therefore we are to receive it, as by faith, so with thanksgiving; ^d and forasmuch as it is a feast of Love, and signifies the conjunction of christians in one spiritual body, ^e it is necessary that those who receive it, should be in charity with all men. ^f Neverthe-

B 5

less,

^a Matt. xviii. 3.—1 Cor. x. 21.—1 Cor. v. 8.—Rom. ii. 4.
^b 1 Cor. xi. 29, 30, 31.—2 Cor. xiii. 5.—Heb. x. 22, 29.—
 2 Chron. xxx. 18, 19, 20. ^c Mark vi. 16.—John viii. 24.
^d Heb. xiii. 15.—Eph. v. 20.—1 Pet. ii. 5. ^e 1 Cor. x. 17.—
 1 Cor. xii. 12, 13.—Rom. xii. 5. ^f Eph. v. 2.—1 John iv.
 11.—John xiii. 34.—John xv. 12.—Heb. xiii. 16.

less, tho' upon examination, a man should not find himself thus qualified, that will not excuse him from receiving; because as the graces, now called forth to be vigorously exerted, ought to be the standing temper and habit of our minds; and as one chief design of this sacrament is to confirm and fortify us in *them*; he who absents himself, upon pretence of wanting *them*, does only wickedly plead one great fault in defence of another, and is therefore the more inexcusable. ^s

There are some people got into such a way of thinking, as to believe that the peril of unworthy receiving is so great, that a man had better stay away, than run the hazard thereof. The danger indeed is great to them who will presume to eat this bread, and drink this cup of the Lord, *rashly* and *unadvisedly*: ^h but it is no less dangerous to them who stand out in disobedience ⁱ to the last and dying command of their dearest saviour, ^k and reject his invitation to so many *great* and *spiritual* advantages, ^l upon pretence of that danger, which it is in
their

^s Isa xxx. 1.—2 Chr. xxviii. 13.—Rom. vi. 1. ^h 1 Cor. xi. 27, 30.—1 Cor. x. 21, 22.—Matt. xxii. 11, 12, 13.—2 Chr. xxx. 18, 19, 20.—Psalm l. 16.—Prov. xxi. 27.—Eccl. v. 1. ⁱ Matt. xxii. 2, 8. ^k 1 Cor. xi. 23, 24. ^l Matt. xi. 28.—Isa. lv. 1.—John vii. 37.—John v. 40.—John vi. 35, 68.—Prov. ix. 6.

their own power to avoid; ^m the result of which is, that there can be no *compounding* in this case; and that our safety consists in resolving to do the duty required, and to take the best care so to prepare ourselves, that the performance may be accepted by GOD.ⁿ I will not say that no accident whatsoever should interfere with our observance of this duty; but when any unavoidable impediment interposes, it is to be removed, and the omissions repaired, as soon as possible.^o

Let us now look into the nature of those duties which are required of them who come to the Lord's supper, so as to be received as worthy partakers of that holy table: in the *first* place let us consider, that to *repent us truly of our former sins*, is to examine our lives and conversations by the rule of GOD's commandment; ^p and *whereinsoever* we shall perceive ourselves to have offended, either by will, word, or deed, there to bewail our own sinfulness, ^q and to confess ourselves to almighty God, ^r with full
B 6 purpose

^m 1 Cor. xi. 31.—Ps. xxxii. 5.—2 Chron. xxx. 8. ⁿ 1 Cor. xi. 28.—Isa. lv. 6, 7.—Prov. xxviii. 13. ^o Numb. ix. 10. 11, 6, 7, 8.—2 Chron. xxx. 1, 4. ^p Lam. iii. 40.—Ps. cxix. 59.—Ps. lxxvii. 6.—2 Cor. xiii. 5.—Gal. vi. 4. ^q 2 Cor. viii. 9, 10, 11.—Ps. li. 17.—Joel ii. 12, 13. ^r Luke xv. 21.—Ps. ii. 3.—Joel i. 9.

purpose of amendment of life: ^s and if we shall perceive our offences to be such, as are not only against GOD, but also against our neighbour, then we must reconcile ourselves unto them, ^t being ready to make restitution and satisfaction, according to the utmost of our power for all injuries and wrongs done by us to any other; ^u and this is no other than what we are obliged to by *common justice*: ^v But *charity* goes farther, and requires of us to be likewise ready to forgive others that have offended us, as we would have forgiveness of our offences at GOD's hand. ^w And when, upon examination, we find that we truly and earnestly repent us of our sins, and are in love and charity with our neighbours, and intend to lead a new life, following the commandments of GOD, and walking from thenceforth in his holy ways, we must then draw near without fear, ^x and take *that* holy sacrament to our comfort; ^y firmly believing that almighty GOD, for the sake of our blessed

^s Pf. cxix. 106.—1 Pet. iv. 1, 2.—Acts xxvi. 20.—Matt. iii. 8.—Phil. i. 11. ^t Matt. v. 23, 24.—Rom. xii. 18.—1 Tim. ii. 8. ^u Luke xix. 8, 9, 10.—1 Sam. xii. 3.—Ezek. xxxiii. 14, 15. ^v Eph. iv. 32.—Col. iii. 12, 13. ^w Luke vi. 37.—Matt. vi. 12, 14, 15. ^x Matt. xiv. 27.—Matt. viii. 26.—Luke xii. 32.—2 Tim. i. 7.—1 John iv. 18. ^y Matt. x. 40.—Luke viii. 48.—Matt. v. 4.—Matt. xiii. 20.—Luke v. 17, 21.—Isa. xl. 1, 2.

bleſſed redeemer, and in regard to the merits of his death, will mercifully pardon and graciously receive us as worthy communicants. ^a Besides this, it is farther required of us to behave with all poſſible reverence and devotion, when we preſent ourſelves amongſt our brethren that come to feed on the banquet of that moſt heavenly food ; ^b and above all things, our principal buſineſs at the altar ^c is to give moſt humble and hearty thanks to GOD the father, the ſon, and the holy ghhoſt, *as* for all the bleſſings vouchſafed unto us, ^d ſo eſpecially for the redemption of the world, by the death and paſſion of our ſaviour Chriſt both GOD and man, ^e *to* whom we ſhould at all times, but more eſpecially at theſe opportunities (of commemorating this ineſtimable love of the ſon of GOD, dying for us wretched ſinners) be moſt thankful, and filled with continual praiſes to father, ſon, and holy ghhoſt, who created, redeemed, and ſanctifieth us, and all the world, thro' Jeſus Chriſt our Lord.

^a Heb. x. 19, 23.—Heb. vii. 25.—1 Pet. i. 4.—Luke xv. 20. ^b Pf. lxxxix. 7.—Pf. xciii. 5.—Heb. xii. 28.—Matt. xxi. 37.—Acts xx. 19. ^c Pf. xxvi. 6, 7.—Pf. xxxiv. 3.—Pf. lvii. 7.—Pf. cviii. 1.—Pf. cxi. i. ^d Pf. cxvi. 12, 13, 17.—Pf. ciii. 1, 5.—Pf. cxlvii.—Eph. v. 20.—1 Theſſ. v. 18. ^e Rev. v. 2. 13.—Luke ii. 14.—1 Cor. xv. 57.—2 Cor. i. 3.—Col. iii. 17.

The New Week's Preparation.

PART II.

A preparatory prayer.

Blessed Lord ! who hast commanded and invited us to pray unto thee : O let thy spirit help my infirmities ; and do thou so dispose my mind, and prepare my heart, that my prayers and praises may be acceptable in thy sight, thro' the mediation, and for the sake of Jesus Christ, thy son our Lord. *Amen.*

☞ This prayer may properly be used every morning and evening to begin your devotions.

The Meditation for *Sunday* Evening, after receiving the Lord's Supper.

Upon the fallen state of man, and the great and gracious work of man's redemption thro' Jesus Christ.

For all have sinned and come short of the glory of God ; being justified freely by his grace, thro' the redemption that is in Christ Jesus, *Rom. iii. 23, 24.*

1. **H**AVING now, O my soul ! received the holy sacrament of the Lord's supper, it is necessary (since we have not yet professedly done it) that we should inform ourselves carefully

fully of the *nature* and *end* of this *sacred institution*; what is meant by this *holy Action*; to what purpose it was ordained; and what *benefits* and *advantages* are to be expected from it. Now if any one goes to the *holy communion* without considering the reasons of that ordinance, and the very great concern he has in it; or, without understanding the necessity and advantage of a redeemer, he will certainly go with indifference, and of course return without that benefit, which he might otherwise hope for and expect. Therefore,

2. That this, O my soul! may not be our own case, it is necessary that we should well consider what account the holy scriptures have given us of the condition we are in, not only with respect to this life, but also to that which is to come. We are there assured, that we are sinners *by nature*, and that, as such, GOD cannot take pleasure in us; and that, should we happen to die before we are restored to his favour, we shall be separated from him, and be *unalterably miserable* to all eternity. This consideration necessarily leads us to inquire, how the nature of man came to be thus disordered, and prone to evil. For, we must not imagine that the infinitely good GOD ever created man
in

in such a state of corruption as we now see and perceive him to be in ; but that he must have fallen into this deplorable condition since he came out of the hands of his Creator, the just and great GOD ; of which we have the following account.

3. Our first parents * *Adam* and *Eve* from whom sprang all mankind, were created in the image of GOD, that is, holy and innocent, having a perfect knowledge of their duty, a command over their will and affections, and a power, inherent through GOD's appointment, to do what they saw fitting to be done in *this* their happy condition : they were placed in paradise, as in a state of trial, with a promise of happiness and immortal life, if they would continue to love, fear, honour, and obey their creator : and they had also an express warning of the dreadful consequences of any future disobedience, and departing from their duty.

4. Yet for all this warning, thro' the temptation of the devil, (as *St. Paul* describeth the fallen state of man, and we have found by *fatal experience*) *there was a law in their members warring against the law of their mind ; that the*
good,

* Gen. iii.

good, which they would, they did not, but the evil, that they would not, that they did. * i. e. They transgressed the Commands of God ; and, by so doing, they did not only forfeit their right to the promise of eternal life and happiness, but they also contracted such a blindness of the understanding, such a disorder in their will and affections, that all their posterity feel it to their sorrow, being made thereby subject to sin, the punishment whereof is death and misery eternal.

5. Nevertheless the greatness of this punishment, inflicted upon our first parents, and their posterity, enables us to judge of the nature and aggravation of their sins; for GOD, being infinitely just and holy, could not inflict any punishment greater than their sins deserved: nay, after all this, GOD, of his great goodness, provided such a remedy, as that neither they, or any of *their* posterity, should on account of their fall be eternally miserable, except it was their own fault and wholly owing to themselves.

6. GOD, therefore, *in considering of* a redeemer, one of the seed of the woman, who should make full satisfaction to the divine justice,

* Rom. vii. 23, 29.

30 Sunday Evening. Part II.

tice for their transgression, and who should bruise the head, or break the power of the serpent, (the devil) who tempted them to sin: In considering (I say) of this promised seed, GOD entered into a *new covenant* with them, by way of remedy for what was past and could not be undone; which covenant was this, that upon condition of their *heartly repentance* and *sincere obedience* hereafter, they should be restored to the favour of GOD, and after Death, to that life and happiness, which in their state of innocence, was promised to them without ever tasting of death, which privilege they had forfeited by their Disobedience. And

7. Now, O my soul, that we may be fully convinced of the necessity and blessing of a redeemer, we ought to know and consider that our saviour and redeemer did not come *till* after mankind had been tried in all conditions; in a state of innocence, under his own reason, and under the law given by *Moses*; all which methods of providence, through the perverse will of man, had been rendered ineffectual for the amendment of the world. And because GOD decreed, that *without shedding of blood there could be no remission of sin*; * and it being impossible

* Heb. ix. 22.

possible that the blood of life of any creature, or of any mortal man, could atone for, or take away, the guilt and punishment due to sin; our gracious GOD, both to give to mankind the greatest token of his love, and at the same time to shew how great his hatred to sin is, by the greatness of the punishment it required, sent his only son to be a propitiation for our sins, that is, to make satisfaction to his justice, and to take off the just displeasure which he had declared against sinners. Upon this,

8. Jesus Christ his son (blessed for ever be his goodness!) knowing how dreadfully sad the condition would be of all such, who should live and die under the displeasure of GOD, and what unconceivable happiness they would deprive themselves of; moved with compassion for so great a calamity, undertook to obtain their pardon; and in order to this he cloathed himself with our flesh, that, as *man*, he might make a full and suitable satisfaction to the divine justice, offering himself a sacrifice for the sins of the whole world; and, for the joy of delivering so many millions of souls from misery, he endured the death of the cross, and all the afflictions leading to it, *which* we find recorded in the holy Gospel: And,

9. It is by this worthy sacrifice, that all mankind are restored to the favour of GOD, and put into a way and state of salvation; GOD having, for his son's sake, promised to pardon all such as shall repent of and forsake their sins, and bring forth fruits meet for repentance; and also to give his holy spirit to all such as shall sincerely desire him; and lastly, to make them eternally happy after death, if during this short state of trial, which is designed to mend our corrupt and disordered nature, they endeavour to observe *those* rules which he has given them, and which are absolutely necessary to make them capable of heaven and happiness.

Let us now, O my soul! rest here a while, and adore that infinite goodness of GOD, who did not overlook lost mankind, but sent his only begotten son to redeem us, when he might, in strict justice, have required us to have lived up to the law of *nature* and *reason* given in the state of innocence, on pain of being for ever separated from his presence: but instead of that, he has been graciously pleased to accept of our sincere, tho' imperfect obedience, and of our hearty repentance, when we have done amiss, and returning to our duty.

The Hymn on Sunday Evening.

The great blessing mankind received in their redemption thro' Jesus Christ.

*M*ost dear are thy provisions, Lord,
 Thy table furnish'd from above ;
 The fruits of life o'erspread the board,
 The cup o'erflows with heav'nly love.

*Thine ancient family the Jews
 Were first invited to the feast ;
 We humbly take what they refuse,
 And Gentiles thy salvation taste.*

*We are the poor, the blind, the lame,
 And help was far, and death was nigh ;
 But at the Gospel call we came,
 And ev'ry want receiv'd supply.*

*From the highway that leads to hell,
 From paths of darkness and despair,
 Lord, we are come with thee to dwell,
 Glad to enjoy thy presence here.*

*What shall we pay th' eternal son,
 Who left the heav'n of his abode,
 And to this wretched earth came down,
 To bring us wand'ers back to GOD.*

*It cost him death to save our lives,
 To buy our life it cost his own ;
 And all the unknown joys he gives,
 Were bought with agonies unknown.*

Our

*Our everlasting love is due, -
 To him that ransom'd sinners lost,
 And pity'd rebels, when he knew
 The vast expence his love would cost.*

Another.

*C*ome now adore th' eternal word,
 'Tis he our souls bath fed;
 Thou art our living stream, ^b O Lord,
 And thou th' immortal bread.

*The manna came from lower skies,
 But Jesus from above, ^c
 Where the fresh springs of pleasure rise,
 And rivers flow with love.*

*The Jews, the fathers, dy'd at last,
 Who ate that heav'nly bread;
 But these provisions which we taste
 Can raise us from the dead.*

*Blest be the Lord that gives his flesh
 To nourish dying men,
 And often spreads his table fresh,
 Lest we should faint again.*

*Our souls shall draw their heav'nly breath,
 While Jesus finds supplies;
 Nor shall our graces sink to death,
 For Jesus never dies.*

Daily

^b John vi. 14.

^c John vi. 49, &c.

Daily our mortal flesh decays,
But Christ our life shall come;
And his resistless pow'r shall raise
Our bodies from the tomb.

Another.

THUS if our hearts embrac'd our GOD,
We should forget all earthly charms,
And wish to die as Simeon^b would,
With his young saviour in his arms.

Our lips could learn that joyful song,
Were but our hearts prepar'd like his
Our souls still willing to be gone,
And at thy word depart in Peace.

Here we have seen thy face, O Lord,
And view'd salvation with our eyes;
Tasted and felt the living word,
The bread descending from the skies.

Thou hast prepar'd this dying lamb,
Hast set his blood before our face,
To teach the terrors of thy name,
And shew the wonders of thy grace.

He is our light, our morning star,
Shall shine on nations yet unknown,
The glory of thine Israel here,
And joy of spirits near the throne.

The

^b Luke ii. 29, &c.

*The prayer on Sunday evening. **

For strength and grace in our fallen state.

ETernal GOD, thou alone art he in whom we live and move and have our being; and from whom are derived all the comforts and conveniencies of this life, and all the hopes and expectations of a better. Thou art the author and finisher of every good work; without thee nothing is strong, nothing is holy; without thy assisting and preventing grace, we are easily driven away by every slight temptation, as the dust before the wind is carried to and fro.

With what humility, reverence and dread, then ought I thy servant, (dedicated to thee long ago by most solemn vows and engagements in my holy baptism, which I have since [often] (especially this day) renewed at thy holy table, (where I received the sacrament of Christ's body and blood) to appear before thee, when I consider the greatness of thy majesty, and the purity of thy divine nature, whose service is perfect freedom? and without thy favour and love, O Jesu, I must have been and shall be the most miserable of all thy creatures. So that,

O Lord,

* See the preparatory prayer on page 26.

O Lord, if thou hadst not invited me, I acknowledge, that I was not worthy to come into thy presence, nor to lift up mine eyes towards the throne of thy mercy-seat: for the corruption of my heart and the sinfulness of my thoughts is that abomination which thou abhorrest. Hence,

O my GOD, I am fully persuaded, that it is my happiness and privilege, as well as my duty, to love, adore, and serve thee. I am seriously convinced, that there is no pleasure like that of a good conscience; and that the greatest satisfactions in this world are not worthy to be compared with that *fulness of joy that is in thy presence for evermore.*^a But alas! I know by sad experience that I am prone to offend thee, and too apt to forget the vows and resolutions, which I have made to serve and obey thee, at the times thy holy spirit hath raised me from the death of sin to a *new life* of righteousness. Therefore,

O most merciful father, who knowest that we are but dust and ashes, vouchsafe, of thy great goodness, to pity the weaknesses of me thy poor creature; and continue to me the assistance of thy grace and holy spirit, that I may not be tempted above what I am

PART II. C able

^a Psalm xvi. 11.

able to bear. And whereas, this very day, O Lord, thou hast given me an opportunity of serving thee in thy house ; grant that I may not be accused of coldness or indevotion, nor of hearing thy word only ; but that I may approve myself a doer of the same in my faith and practice. Wherefore,

O most gracious G O D ! let me never faint or tire in my duty, nor, for the sake of any thing this world can *offer* me, be unmindful of the great and important concern of my salvation. Give me such a zeal for thy service, that the doing thy will may be my greatest joy and satisfaction : and imprint on my mind such a lively sense of thy love, as may inflame my heart with the most devout and ardent affections : that, being every day more and more weaned from this world, I may look upon all its honours, pleasures, and profits, with that coldness and indifference, which becomes the servant of the blessed Jesus ; who, being G O D, descended from the heavens, and took upon him the form of a servant, that he might leave us an example of his great humility : grant this, O father, for Jesus Christ's sake, our only mediator and advocate. *Amen.*

A concluding prayer.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

N. B. *This prayer may properly be used every morning and evening to conclude your devotions.*

If time shall now permit, you may proceed to examine yourself and the state of your conscience by the particular directions printed on pages 49 and 50 of this Second Part.

When you lie down in your bed.

I Will lay me down in peace, and take my rest, for it is thou, Lord, only, that makest me to dwell in safety; and into thy hands I recommend my spirit, my soul, and my body, for thou hast redeemed me, O Lord, thou God of truth. *Amen.*

In the morning when you go out of your chamber.

THE blessing of God descend upon me, and all belonging to me, and dwell in my heart for evermore, and bless my going out and my coming in, now, and for ever. *Amen.*

The Meditation on *Monday Morning.*

Upon the institution of the holy sacrament of the Lord's supper.

—The bread that I will give, is my flesh.—My flesh is meat indeed, and my blood is drink indeed.—It is the spirit that quickneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life. *John vi. 53, 55, 63.*

I. **C**onsider, O my soul! how by divine providence, we have escaped the dangers of this night, and are continued together in a deep sense of our duty, which we yesterday acknowledged and confirmed in the receiving of that *holy sacrament*, which, in its outward part, is only *bread and wine which the Lord hath commanded to be received*; * that is, to be eaten and drank by all such as come to his table, in remembrance of *the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's supper.* * A sacrament, which at once, by the *bread broken*, signifies the body of Christ broken on the cross; and, by the *wine poured out*, signifies the blood of Christ, shed at his crucifixion. But *guard against* that doctrine, which teaches, that we eat the *natural* body, and drink the *natural* blood of Christ; for the *natural body and blood of Christ are in heaven, and not here*; it being against the truth
of

* See the church catechism, on the sacrament of the Lord's supper.

of Christ's natural body to be at one time in more places than one,¹ and therefore we cannot eat and drink Christ's natural body and blood in the sacrament.

2. We are well assured by *Christ* himself, as well as by his apostle that the Lord's supper was expressly designed for the *remembrance* of Christ, after he should be taken away: therefore Christ, who is to be *remembered*, cannot be corporally present at the time of such *remembrance*. And as the *bread* and *wine* were ordained for *memorials* of his body broken, and blood shed for us; his *natural* body and blood must be *absent*, in order to be *remembered* by means of such *memorials*. They themselves cannot be the *memorials* of themselves, in this rite: for nothing can be eaten or drank in *remembrance* of itself. They who argue for the contrary doctrine run into the greatest absurdities. For,

3. The doing any *act*, in *remembrance* of a person, implies his *bodily absence*; and we are never said, nor can we be said, to *perform* that action in order if he be *corporally present* to *remember him*. And therefore, the end of this *institution* being the *remembrance* of Christ; it must follow from hence, that to *eat* and *drink*,

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in

¹ See the rubrick in the communion service in the common prayer book.

in the Lord's supper, must be, to *eat* and *drink* in a sense consistent with the notion of this *remembrance*: and consequently, that to suppose, or teach, that *christians* eat his *real natural body*, in *remembrance* of his *real natural body*; and drink his *real blood* in *remembrance* of his *real blood*, is to teach that they are to do something, in order to *remember* him, which at the same time supposes him corporally *present*; and destroys the very notion of that *remembrance*; and so directly contradicts the most important words of the *institution* itself. Therefore,

4. It cannot be the *natural* body and blood of Christ, which is eaten and drank in the *Lord's supper*, but something else, [*viz.* bread and wine] in *remembrance* of them. All this is founded upon the plain notion of the word *remembrance*, and this *remembrance* is expressly mentioned, in the original *institution*, as a part thereof, and consequently it is this *remembrance* which constitutes the very nature of this *holy sacrament*. So that,

5. *The real presence*, maintained by *protestants*, is not the presence of Christ's *natural body*, but the real presence of Christ's *invisible power and grace*, so *in* and *with* the elements of bread and wine, as to convey spiritual and
real

real effects to the souls of such as duly receive them : for GOD did not only give his son Jesus Christ to die for us, but also to be our spiritual food and sustenance in that holy sacrament : ^p now, spiritual food and sustenance is doubtless the food and sustenance of the spirit ; so to eat and drink *spiritually* is a figurative expression, and signifies the feeding upon Christ's body with our heart, by faith. ^q See John vi. 63.

6. Therefore, the benefits whereof we are made partakers by this sacrament, is the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine : ^r O happy soul ! that feeds on such celestial food, that art refreshed with the bread that came down from heaven, if with a true penitent heart, and lively faith, thou receive that holy sacrament ; for then we spiritually eat the flesh of Christ, and drink his blood. ^s And,

7. Consider, that bread and wine (or any thing else, which it might have pleased Christ to have chosen) may, by the blessing and appointment of GOD, be as communicative of

C 4

grace,

^p See the thirty-nine articles of the church of England.

^q Book of homilies.

^r Church catechism, on the sacrament of the Lord's supper.

^s See the second exhortation in the communion service, in the book of common prayer.

grace, as the true natural flesh and blood of Christ itself can be : for even that (if you could indeed eat it with your teeth) would no more communicate grace, or any blessing to the receiver, without such institution and appointment of GOD, than any other food in the world that you can eat.

8. Wherefore, it is my firm belief, that as this sacrament is matter of *meer* institution and appointment, I am concerned to know *no more* either *what* the sacrament is, or *how* it operates, than it hath pleased GOD to reveal in the holy scriptures. And, it will be sufficient for me to believe, that the consecrated elements are both called and made the body and blood of Christ, so *verily and indeed*, to all *spiritual* intents and purposes, as to convey, to the faithful receiver, whatever grace and blessing Christ hath annexed to the due performance of those holy rights, which he hath ordained as pledges of his love, and for our joy and comfort.

The Hymn, on Monday Morning.

Commemorating the institution of the Lord's supper.

*U*Pon that dark, that doleful night,
 When powers of earth and hell arose
 Against the son of God's delight,
 And friends betray'd him to his foes.

Then

*Then ere the mournful scene began,
He took the bread, and bless'd, and brake;
What love through all his actions ran!
What wond'rous words of grace he spake!*

*This is my body broke for sin,
Receive and eat the living food :^k
Then took the cup and bless'd the wine;
'Tis the new covenant in my blood.^l*

*And as his flesh with nails was torn,
(He bore the scourge, he felt the thorn;
And justice pour'd upon his head
Its heavy vengeance, in our stead.)*

*And as his vital blood was spilt
To buy the pardon of our guilt,
(When, for black crimes of biggest size,
He gave his soul a sacrifice :)*

*Do this, (he cry'd)^m till time shall end,
In mem'ry of your dying friend;
Meet at my table, and record
The love of your departed Lord.*

*Jesus, thy feast we celebrate,
We shew thy death, we sing thy name;
'Till thou return, and we shall eat
With thee the supper of the lamb.*

C 5

The

^k Matt. xxvi. 26. ^l Ibid. xxvii. 26. Also Luke xxii. 17, &c.

^m Luke xxii. 19.

*The Prayer, on Monday Morning.**

To implore a continuance of God's grace bestowed upon us in this sacrament.

GRACIOUS Lord! unto whom all hearts are open, all desires known, and from whom no secrets are hid: if thou should'st deal with me as I have deserved, how justly mayest thou deprive me of all those means of grace, and opportunities of working out my salvation, which thou hast hitherto vouchsafed me. But, O merciful father! thou hast declared thyself to be a GOD, merciful, and gracious, forgiving iniquity, transgression and sin. My only hope therefore is in thy tender mercy, which has been ever of old; and in that pity and compassion, which thou hast shewn to mankind in the redemption of the world, by the death of thy dear son. For thy name's sake therefore, O Lord! and for thy beloved son's sake, pardon, I most humbly beseech thee, all my past sins, and let not iniquity be my ruin. Forgive the deadness of my devotion; the coldness of my affections; the wanderings of my prayers; and whatever thou hast seen amiss in me.

Oh! pity my weaknesses and forgive my infirmities, and lay not to my charge the imperfections

* See page 26.

fections of my religious duties. But, enable me, O Lord, by the assistance of thy good spirit, to amend whatever has been amiss, and to endeavour more and more after the attainment of all those graces and good dispositions, which are necessary to render our prayers and praises acceptable in thy sight.

And, whereas I have so lately renewed my baptismal covenant with thee, in the Lord's supper, let me never fall into a careless and unconcerned state of mind ; into a coldness and indifferency towards the duties of religion ; but animate and enliven my sluggish heart, and cleanse it from all its defilements. Oh ! root out of my heart, by the powerful efficacy of thy grace, O GOD ! all pride and envy, and covetousness ; all bitterness, anger and malice ; and whatever else is contrary to the laws and precepts of the gospel ; and replenish my soul with the graces of thy holy spirit, that I may become fruitful in every good word and work, and that my whole life may be one continued act of an humble and dutiful obedience to thy divine commands. To which end,

O blessed Jesu ! strengthen my faith, fortify my mind, and give me an honest and upright heart, that nothing may be ever able to shake my integrity. Give me such a lively sense and

conviction of the shortness and uncertainty of this life; and of the momentous concerns of eternity, that I may not be so foolish as to waste my precious time, in any eager pursuit after the things of this world; but grant that I may employ it in such a manner, as may best promote thy honour and glory, and set forward mine own salvation.

O make me so wise as to see and know, and follow *the thing that make for my peace*,ⁿ lest they be hid from mine eyes, and all opportunities of reconciling myself to thee my offended GOD, be far from me: let the salvation of my precious soul be my constant care and concern.

Grant that I may never forget the *one thing needful*,^o but give all diligence to make my calling and election sure; that, endeavouring in all things to approve myself thy faithful servant, I may, from serving thee here upon earth, be admitted, in thy good appointed time, to the praising thee eternally in thy everlasting kingdom, through the merits of my compassionate saviour and redeemer Jesus Christ, thy son, our Lord. *Amen.*

A prayer

ⁿ Rom. xiv. 19.

^o Luke x. 42.

A prayer before examination.

A Lmighty Lord God, who art the searcher of all our hearts, and a discerners of the very thoughts, and in whose sight all things are naked and open, be pleased to impart a ray of thy heavenly light to discover all the sins and infirmities of my past life, and whatsoever thou knowest wherein I have done amiss, that henceforward no secret sin may lie undiscovered and *corrupted* in my soul; that by examining my life and conversation by thy law, the rule and measure of my duty, I may understand the true state and condition of my soul; and from a just sense and sight of all my transgressions, thro' the assistance of thy grace and heavenly benediction, I may be enabled to reform my life, and to turn my feet unto thy testimonies; so faithfully to search and examine my own conscience, that I may return again holy and clean to that heavenly feast, and be received as a worthy partaker of that holy table which thou hast called me to: grant this for thy mercies sake in Christ Jesus. *Amen.*

Short heads of examination for the Evening.

T Hat your whole life may be more conformable to the gospel of Jesus Christ, by which we must be judged at the tribunal in the last day; and that you may be better prepared for more solemn examination, it has been advised by wise and good men, that we should every evening put some such questions as these to ourselves."

In

50 Monday Morning. Part II.

In what company have I spent this day past?

What *sin* have I committed?

What *good* have I omitted?

When and in what manner have I performed my *morning devotion*?

What *mercies* have I received? How *thankful* have I been, and am I, for them? What *temptations* have I resisted?

What ground have I got of my *habitual sins*!

How have I governed my *passions*! Have I not been easily provoked by little accidents, which daily happen?

What opportunities have I had of doing good, and how have I improved them?

What opportunities have I had of discouraging evil, and how have I opposed it?

“To these questions you may add such others as you find necessary.
“If you recollect the whole time of the day from your rising, (for
“which a few minutes before your evening devotions will suffice)
“you will very easily be enabled to answer the preceding questions;
“and, when you have done this, you must heartily beg God’s pardon
“for any sin you have been guilty of, and shew yourselves thankful
“for those blessings, respecting either this or another life, which he
“hath bestowed on you.”

“Some have written down the sins they have been guilty of, that
“they might again humble themselves at the time of their more so-
“lemn humiliation; which may be further useful; for, by com-
“paring one time with another, you will better discern the amend-
“ment of your life, and growth in christian virtue; but this is
“only advice; for every person is left to judge for himself of the
“usefulness and expediency of this method.”

The

The Sinner's Complaint.

IN deep distress and troubled thoughts,
To thee, my God, I rais'd my cries:
If thou severely mark our faults,
No flesh can stand before thine eyes. ^b

But thou hast built thy throne of grace,
Free to dispense thy pardon there:
That sinners may approach thy face,
And hope and love, as well as fear.

As the benighted pilgrims wait,
And long and wish for breaking day;
So waits my soul before thy gate:
When will our GOD his face display?

My trust is fix'd upon thy word,
Nor shall I trust thy word in vain:
Let mourning souls address the Lord,
And find relief from all their pain.

Great is his love, and large his grace,
Thro' the redemption of his son: ^c
He turns our feet from sinful ways,
And pardons what our hands have done.

A prayer for forgiveness of sins.

ALmighty and everlasting God, who hastest nothing that thou hast made, and doth forgive the sins of all them that are penitent, create and make in me a new and contrite

^b Psalm cxxx. 3.

^c Psalm cxxx. 7.

trite heart, that I worthily lamenting my sins, and acknowledging my wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, thro' Jesus Christ our Lord. *Amen.*

The Meditation for *Monday* Evening.

No excuse sufficient to keep us from receiving the holy sacrament of the Lord's supper.

Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. *John vi. 53.*

1. **C**ONSIDER now, O my soul! what advantages we might have reaped from that holy communion: yet all these will be lost and gone, if we don't pursue our course to arrive where Christ Jesus in calling us has determined, *Pbilib. iii. 12.* Remember how many arguments the enemy of mankind started to prevent our approach to that holy table; how he suggested that the number and greatness of our sins would, instead of obtaining any benefit, only make us *eat and drink our own damnation.**

2. This

* 1 Cor. xi. 29. Or some *temporal punishment or judgment*, as it is read in the margin of your bible, such as *sickness or death*. The unworthy receiving, which is here condemned in the *Corinthians* by St. Paul, was their disorderly and irreverent participation of the *Lord's supper*; their eating and drinking without a due regard to the manner and end of that holy institution;

2. This suggestion, though it proceeded from an enemy, yet, O my soul! it contains much truth; for, if a man lies under the guilt of any sin, and does not repent of it, and heartily resolve to forsake and amend it; this is indeed *presumption* and a sin, for such a person, whilst he continues in that state, to come to the holy communion: it is a deliberate affront, and even a mocking of the divine majesty, for a man to make a *shew* of worship and honour to him, whilst, at the same time, he goes on in wilful disobedience to his known commands.

And

tion; without a due respect had to the sacramental use of the bread and wine that represented the Lord's body. It being the custom of the christians in the apostolical times, to receive the *holy Eucharist* after their *feast of charity*, wherein the rich and the poor were wont to eat together with great sobriety and temperance: but in the church of *Corinth* this method was not observed, the poor were not admitted to this common feast; for *in eating every one took before each other his own supper*; so that when some wanted, others were guilty of scandalous excess, and gross intemperance: and the effect of it was, *they did not discern the Lord's body*. They made no difference between the sacrament and a common meal, between what was to sustain their bodies, and what was to nourish their souls. So that to eat the bread, and drink of the cup, in the holy sacrament, without a due and direct reverence paid to the Lord's body, by separating the bread and wine from the common use of eating and drinking for hunger and thirst, was to *eat unworthily*. The punishments annexed to these miscarriages, were infirmities, sickness, and temporal death, with which God corrected them, that they might not be condemned with the unbelieving world. By which it appears that temporal judgments must be understood by the word our translators render *damnation*.

And so provokes God to plague him *with diverse diseases, and sundry kinds of death*, with which the city of *Corinth* was afflicted for their great abuse and profanation of this holy institution, as the apostle there observes. But,

3. Hear what our Saviour Christ saith: ** unless you eat the flesh of the son of man and drink his blood, you shall not have life in you.* Whence it is easy to collect, that it is not the number or quality of our sins, but a wilful or supine continuance in them, that should deter us from that holy communion; for whatever sins a man has been guilty of in times past, if he truly repents of them, and heartily forsakes them for the time to come, GOD has so often and so plainly promised ^h in this case to grant a full and free pardon of them, that they cannot justly be pretended as any obstacle, which should hinder us from approaching to him in any of his ordinances.

4. Thus, my soul, thou mayest learn that it is in the power of every man (at least of every one who by a long course of wickedness has not wholly provoked GOD to withdraw his grace from him) by that grace and assistance, which GOD continually offers unto us,
to

* John vi. 53.

^h Isaiah i. 18, &c.

¹ to repent of his sins, and amend his life : if such a man looks upon his sins, as a bar between him and the holy communion ; yet it is plainly such a bar, as it is in his own power to remove ; and, therefore, can never justly be pleaded as an excuse in his behalf. And it was in consequence of this faith that thou didst bring me to that holy communion, whereby my whole manhood is so changed, renewed and *established* ^k by divine grace, that I purpose never more to omit any opportunity of refreshing the whole man with that divine food.

5. It is not an indifferent thing, whether or no we approach the Lord's table ; and we in vain think to secure ourselves by keeping from it. When we do not receive, we cannot draw upon ourselves the punishments of unworthy receiving ; but then it will be equally pernicious to us, to neglect and refuse the advantages that are provided for us at God's table ; and to which we are so earnestly invited : nay, we declare our resolution to continue in our sins, if we refuse an opportunity of procuring our pardon. It shews that we are not much concerned to do our duty, when we avoid those occasions of improving our strength

¹ Ephes. iv. 7.

^k Heb. xiii. 9.

strength, and of receiving that grace, without which it is impossible to perform it. Nor can we continue in this neglect without offending God, who has made it our bounden duty. We cannot despise his grace, without increasing our guilt, and provoking his wrath and indignation against us. And by leaving undone the things which he has commanded, as well as by doing those things he has forbidden, we expose our eternal salvation. But,

6. Methinks, I perceive the enemy laying another snare to frustrate my good resolutions; the devil sometimes, that he may deceive us the better, will *transform* himself into an *angel of light*.^p He pretends to plead the cause of GOD, and endeavours to stagger our faith; saying, that if now we break those resolutions made before receiving the Lord's supper, and return again to our sins, he doubts whether GOD would ever again admit us to pardon and reconciliation; and therefore, he thinks it safer to abstain from the holy communion, rather than to run the hazard of being for ever excluded from the hopes of heaven. It is true Saint *James* tells us,^q *in many things we offend all*, there is no man but what has his share, more or less, of human infirmities, so that it
is

^p Cor. xi. 14.

^q James iii. 2.

is most reasonable to conclude, that, in the course of this life, they will sometimes unavoidably surprise and betray us into some sins. Against these therefore, we must continually strive, and we may reasonably hope, that by GOD's grace, and our own diligent and careful endeavours, we may every day more and more prevail against them. For,

7. However GOD may think it fit, for our humiliation, and a farther trial of us, to leave us still exposed to some of the common infirmities of our nature ; yet, in respect of all habitual or deliberate sins, we may assure ourselves that *' he is faithful and will not suffer us to be tempted above that we are able, but will with the temptation also make a way for us to escape, that we may (if it be not our own fault) be able to bear it.* Nor will he fail to *draw nigh to us,* whilst we continue careful *to draw nigh unto him.* ^a Let us then but stedfastly resolve to be hearty and industrious in doing what lies in our own power ; and then, *tho' our sins be as scarlet, or as red as crimson,* ^c yet we need not be discouraged ; for GOD is ready upon our repentance to make them *as white as wool and snow.* ^u

8. Yet, at the same time, it stands with a great

^c 1 Cor. x. 13. ^a Jam. iv. 8. ^c Isa. i. 18. ^u Ibid.

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great deal of reason, that the greater our sins have been, and the oftener we have relapsed into them, the deeper our sorrow, and the more laborious our repentance must be, in order to obtain our pardon. But since there is a possibility of pardon even in the case of the most profligate and abandoned sinner, we must not make the contrary fear, suggested by the devil, a pretence for keeping ourselves back from any of the ordinances of GOD, and from a more immediate and intimate communion with him. On the contrary, let us flee to them in the time of our temptation, as the ready means to deliver us from all evil, and established by GOD to confirm us in every thing that is good.

The Hymn, on Monday Evening.

A holy resolution to approach the Lord's table.

THE promise of my father's love
 Shall stand for ever good :¹
He said ; and gave his soul to death,
And seal'd the grace with blood.

To this dear cov'nant of thy word
I set my worthless name,
I'll seal th' engagement to my Lord,
And make my humble claim.

Thy

¹ Luke xvi. 17. 1 Cor. i. 11, 22.

*Thy light, and strength, and pard'ning grace,
And glory shall be mine ;
My life, my soul, my heart and flesh,
And all my pow'rs are thine.*

*I call that legacy my own
Which Jesus did bequeath ;
'Twas purchas'd with a dying groan,
And ratify'd in death.*

*Sweet is the mem'ry of his name,
Who blest'd us in his will,
And to his Testament of love
Made his own life the seal.*

The Prayer, on Monday Evening.

*For pardon and forgiveness of those sins, which de-
ter us from approaching the Lord's table.*

MOST great, most holy, and most glo-
rious Lord GOD! I know that thou
delightest in the ways of mercy, that thou
art a tender lover of souls, and not only per-
mittest, but ^m invitest us miserable creatures
to come unto thee ; therefore I am convinced
of the necessity of that holy institution, which
thou hast ordained by thy son our Lord, in
that holy sacrament of the Lord's supper,
whereby we are raised from a death of sin
unto a life of righteousness.

With

^m Matt. xi. 28.

With humble confidence then, O Lord, I lift up my soul unto thee, beseeching thee, in thy great mercy, to look upon me, and to ease me of the burthen of my corrupt and sinful inclinations: Oh! cast me not away from thy presence, but, for the sake of my dear redeemer, receive me graciously to thy mercy; and let the merit of his bitter death and passion atone for all the follies and miscarriages of my life past; forgive, I meekly beseech thee, whatever I have done amiss this day and all my life past, either against thee, my neighbour, or myself.

Oh! what am I, that I should presume to speak unto thee, or to lift up mine eyes, to that *place of purity where thine honour dwelleth.** Oh! cleanse me from all my secret and unknown transgressions: And, most merciful father, *who upholdest all things by the power of thy word,*† grant that I may seriously consider and reflect upon the foulness and deformity of my sin, and what dreadful threatnings thou hast denounced against it; that I may become a true and sincere mourner for my past sins; and, as far as is possible, redeem my mispent time, by employing the remainder of my days in thy service and to thy glory. O Lord! give me a new heart, new affections, and new desires, that

* Psalm xxvi. 8.

† Heb. i. 3.

that I may love thee with more sincerity and serve thee with greater faithfulness, than I have ever yet done; convince me of the vanity and uncertainty of all things here below; and grant that I may make thee, who art the Creator of heaven and earth and of all things therein, my only joy and my delight, my stay and my trust, my guide and my counsellor; and be so delighted with the ways of thy commandments, that one day in thy service may be dearer than a thousand spent in vanity and folly.

Grant that in the days of health and prosperity I may consider my latter end, and remember and provide for that great account, which I must one day give before the judgment-seat of Christ; that, when the hour of my departure shall come, I may meet death without fear and amazement, and with a well-grounded hope of thy mercy and goodness, (tendered to me in this holy sacrament) I may cheerfully resign up my soul into thy hands; and may be willing, and even, desirous, to leave this world, when thou, my God, shall please in thy gracious goodness to call me hence unto thy glory.

Take me and all * that belongs to me this night under the care and protection of thy good providence; pre-
* Here mention those you intend to pray for.
 PART II. D serve

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serve us from all perils and dangers, and all apprehensions or dread of any; give us such refreshing rest and sleep, as may fit us for the duties of the day following; and, if thou art pleased to add another day to our lives, grant that we make a right use and improvement of it, to thy glory and the benefit of our immortal souls, thro' Jesus Christ our Lord, who, in compassion to our infirmities, hath taught us when we pray to say,

Our Father, &c.

The Meditation on *Tuesday* Morning.

Upon the manner of preparing ourselves to receive the holy sacrament.

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. *Matt. v. 23, 24.*

I. **C**ONSIDER, O my soul, that this necessary knowlege, when it is once attained, and which may be compassed without great difficulty, is a standing qualification for all our future communions: and as for all other pious dispositions of mind, which make us fit guests at the *Lord's table*, they are the same we are obliged to by our *baptismal vow*, and are necessary in the course of a christian life, and in the use

of all other means of grace ; for except we confess our sins with an humble, penitent, and obedient heart, and are ready to forgive those that have offended us, and ask with faith, even our prayers and praises will find no acceptance at the throne of grace.

2. Let me then tell thee : the best preparation for the sacrament is a constant endeavour to live as becomes a christian ; [and thus thou hast made a good beginning in the course of thy last week's preparation] for, they, who really believe the *christian religion*, and sincerely govern their lives by the doctrines and precepts of the gospel, have all that *substantial preparation* that qualifies men to partake of this holy ordinance ; and ought to receive it, at any time when there is an opportunity, tho' they were not beforehand acquainted with it, as thou hast been particularly instructed in the former part of this treatise.

3. None can suppose that they must be *perfect* and strong grown christians before they partake of these *divine mysteries* ; 'tis enough we sincerely desire to be such, and if so, we shall find the frequent use of the *holy communion* to be the most effectual means to that end. Where should we seek for comfort in this vale of tears,

but from the source of all joy and comfort; where shall we find strength to resist the temptations that crowd about us, but in this divine armour? when we are loaded with so many imperfections, and sometimes, by negligence or surprize, fall a prey to the tempter; what so proper to wash away our sins, as that precious inestimable blood, which was shed for our salvation? therefore the very *sense* of our *unworthiness*, if rightly applied, should quicken our *zeal* in approaching the Lord's table frequently, as the best means to make us better.

4. Indeed, when we have a *foresight* of our communicating, it is very adviseable we should *trim our lamps*; * examine the state of our minds; renew our repentance; exercise our charity; *enlarge our devotions*; spiritualize our affections; and, in order to this purpose, should retire from business and pleasure; that by prayer, fasting, and alms-deeds, our minds may be raised to relish spiritual enjoyments.

5. On the contrary: the living in the constant *habitual* practice of any known sin without repentance, will make our approach to the *holy table* a mocking of God, a great contempt

* Matt. xxv. 7.

of his authority, and our prayers also an abomination to the Lord; for, to profess ourselves sorry for our sins, and resolve to forsake them, when we have no sense of the *one*, nor are determined to do the *other*, is the greatest affront imaginable to our maker, by supposing either that he doth not know our hearts, or, that he will be pleased when we offer to him *the sacrifice of fools*, * in a multitude of words only.

6. *Nor doth the danger of unworthy receiving make it safest to abstain from receiving at all, or at least to come to receive but seldom; because the danger of neglecting and contemning a plain command of our Saviour is more hazardous to our salvation, than performing it without some due qualification.* The duty therefore being necessary to be performed, (as I have shewn above on *page 55*) the true consequence we should draw from the danger of performing it unworthily, should be to excite ourselves to great care and diligence in preparing ourselves for the due discharge of it; but never to delude ourselves by false reasons to such a neglect as will certainly increase our condemnation.

7. *Tho' our business be lawful in its own nature, yet if it be prosecuted to such a degree*

* Eccl. v. 1.

as to take men off from the care of their souls, it ought to be put off, when it interferes with this duty; because the salvation of our souls is of much greater consequence than any affair that relates to this world; wise men proportion their care of a thing according to its worth; no prudent person will spend his time upon trifles, and neglect what may be of the greatest consequence to his soul. It must be owned that our souls are of greater worth than our bodies, and that we must certainly find a time to die, however careless and negligent we may be in making a due preparation for death. Besides, the care of temporal concerns and our duty to God are no ways inconsistent, provided we govern our affairs by christian principles. A great deal of business and the duties of religion may stand together. Tho' men of business have not leisure for so much actual preparation; yet they may have all that habitual preparation upon which the great stress ought to be laid in this duty.

8. We are assured that the conscientious discharge of our business is an admirable qualification for receiving the Lord's supper. We serve God when we follow our callings with diligence, and observe justice and equity in all our

our dealings, when we manage the affairs of the publick with fidelity and honesty; without selling justice, without oppression, and without sacrificing them to our private interest and passions. Besides, the greater dangers and temptations we are exposed to, the greater need we have of God's grace and assistance, which is abundantly communicated in this holy institution. Is it not prudent for those that travel in ways frequented by robbers, to go well armed and to unite companies, that they may be the better able to defend themselves? Thus the man of business who has any serious thoughts of another world, ought more especially to embrace all opportunities of receiving, it being best able to secure him against those dangers he daily converses with, and to fortify him against those watchful enemies that lie in wait to destroy his soul. Therefore as they, who have leisure, ought frequently to receive the holy communion, as the best improvement of their time; so they that are engaged in many worldly affairs ought to learn how to sanctify their employments by coming often to this holy sacrament.

9. The obligation *that lies upon any christian to receive the holy communion* is the *plain* and

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positive command of our blessed Saviour to do this in remembrance of him; which makes it a necessary and perpetual duty incumbent upon all christians; and to live in the neglect of a plain law, of the author of our religion, is no way consistent with the character we profess of being his disciples. The *circumstances* of this *institution* still bind us to have a great regard to it; for it was the last command of our best friend and great benefactor, when he was about *to lay down his life* for our sakes.

Nevertheless great care must be taken, that when a man is habitually prepared, he do not then impose upon himself so much actual preparation, as shall make him lose an opportunity of receiving the holy sacrament, when he has not had time to go thro' with that method of devotion he has prescribed to himself on that occasion.

The Hymn, for Tuesday Morning.

Of sure trust in G O D's grace through Jesus Christ.

O Judge me, Lord, and prove my ways,
And try my reins, and try my heart;
My faith upon thy promise stays,
Nor from thy law my feet depart.
I hate to walk, I hate to sit,
With men of vanity and lyes;

The

*The scoffer and the hypocrite
Are the Abhorrence of mine Eyes.
Among thy saints will I appear
With hands well wash'd in innocence ;
But when I stand before thy bar,
The blood of Christ is my defence.*

*I love thy habitation, Lord,
The temple where thy honour dwells * :
There shall I bear thy holy word,
And there thy works of wonder tell.*

*Let not my soul be join'd at last
With men of treachery and blood,
Since I my days on earth have past
Amongst the saints in fear of GOD.*

Another.

*WHEN rising from the bed of death,
O'erwhelm'd with guilt and fear,
I see my Maker face to face,
O ! how shall I appear !*

*If yet, while pardon may be found,
And mercy may be sought,
My heart with inward horror shrinks,
And trembles at the thought.*

*When thou, O Lord, shall stand disclos'd
In Majesty severe,
And sit in judgment on my soul,
Oh ! how shall I appear !*

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*But thou hast told the troubled mind,
Who does her sins lament,
The timely tribute of her tears
Shall endless woes prevent.*

*Then see the sorrows of my heart,
E're yet it be too late;
And hear my Saviour's dying groans,
To give those sorrows weight.*

*For never shall my soul despair
Her pardon to procure,
Who knows thy only Son has dy'd
To make her pardon sure.*

The Prayer on Tuesday Morning.

For the obtaining God's grace and protection.

ALmighty God, the Creator and preserver of all mankind; I thy creature, whom thou hast made, and to this moment hast preserved, do now, as I promised in the holy sacrament, present myself before thee, to offer up the morning sacrifice of my unfeigned praises and thanksgivings: for, as thy mercies are renewed to me every morning, and thy goodness follows me all the day long; as thou visitest me in the night season, and every moment of my life is a new instance of thy mercy: so, It is my absolute duty to lay hold of every opportunity to magnify thy glorious name,
ever-

evermore praising thee and saying: It is by thy goodness, O Lord, that I have this night slept secure, and am now raised up in health and safety. Praised therefore be thy name, O God; for of thee only cometh my salvation. Thou art the God of my health, my saviour and mighty deliverer; as long as I live I will magnify thee, O Lord; for *a joyful and pleasant thing it is to be thankful.**

Oh! give me a heart always turned to thy praises, which is my happiness as well as my duty. Imprint on my mind such a deep sense of thy merits, that I may never provoke thee to withdraw thy favours from me. Let not the blessings thou bestowest on me make me in love with this world: Let neither covetousness nor ambition, neither pride nor vanity, neither a contempt of others, nor a fond conceit of myself, be the result of thy loving kindness towards me: but,

Endue me with such an humble and contented mind, such a meek and resigned spirit, such a quiet and peaceable temper and behaviour, as becomes a creature and a sinner. Oh! inspire my soul with pure and pious dispositions, and instead of those filthy rags of my righteousness, cloathe me with the righteousness

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ness

ness of the saints. Let the consideration of my unworthiness suppress in me all proud and aspiring thoughts, and all covetous and ambitious desires; that being meek and lowly in mine own eyes, my heart may be a clean receptacle for my Saviour, and that I may find rest unto my soul, and be filled with that grace, which thou hast promised to an humble and contrite heart: so I shall, as I ought, be fitted and prepared for every condition, and especially for my great and last change.

Strengthen my faith in the time of sickness and trial, and forsake me not when my strength faileth me. Let thy merciful ears, O Lord, be then open to my prayers: O! let not the cruel enemy of souls affright me with his terrors, but give thy holy angels charge over me; and let the consolation of the holy Spirit fortify my mind, and dissipate my fears, and be a reviving cordial to my soul, at that last and momentous period of my life, when I shall stand in so much need of thee.

Give me an unfeigned repentance of all my sins, great love to thee, and charity to my neighbour, an entire submission to thy blessed will, and (if thou seest fitting) some foretaste and assurance of my salvation. But if thou, in thy great wisdom, shalt not see fitting to vouchsafe
me

me so great a mercy, yet, O gracious father, let me not fail, in the great day of judgment, to hear that blessed sentence pronounced unto me, *Well done thou good and faithful servant, enter thou into the joy of thy Lord.* * Grant this, O most gracious God, for thy mercy's sake in Jesus Christ our Lord; in the full extent of whose words, I desire to be heard for myself, and all mankind, when I call upon thee, saying,
Our Father, &c.

The first Meditation for Tuesday Evening.

Of the great advantages of frequent communion.

I. **A**N intimate intercourse with temporal things, and familiarity with the delights and satisfactions of sense, are but two apt to take off our minds from serious thoughts, and to impair that vigour and resolution which ought to be employed about the one thing needful. On the contrary, frequent communion keeps a lively sense of religion upon our minds, and invigorates them with fresh strength and power to perform our duty to God, our neighbour, and ourselves; without this, O my soul! we can no more maintain a spiritual life, than we can our temporal, without

* Matt. xxv. 21, 23.

out eating and drinking; for it is the proper nourishment of the soul.

2. The frail and sinful body can never hope to be free from the perpetual assaults which the world, the flesh, and the devil, constant enemies to our true happiness, are ever making upon our virtue and innocence. On the contrary, frequent communion, by mortifying our passions, by spiritualizing our affections, is the sovereign remedy against all their temptations; how then, my soul! can we yield to any sinful satisfactions that crucified the Lord of glory, or fix our hearts upon perishing objects, when God only deserves the whole man, and we in this sacrament commemorate the price by which we are purchased from sin and slavery.

3. The great advantage of our christianity consists in being made members of Christ's mystical body, by reason of those happy influences we derive from our head; and our happiness depends upon our enjoying this blessed privilege. This spiritual union inviolable between Christ and all faithful christians is preserved by frequent communion; by a mutual intercourse of goodness and compassion, in pardoning our sins, in strengthening our feeble

ble virtues, and in communicating heavenly joys and foretastes of happiness? and on our side, my soul! by repeated acts of adoration and thankfulness, of love and admiration, of resignation and submission to his holy will, and of sincere professions of constancy and perseverance in the service of our creator and redeemer.

4. Fatal experience convinceth us, that either thro' surprize, or the strength of temptation, we cannot always stand upright; that we do those things we ought not to have done, and leave undone the things we ought to have done. But my soul! this holy sacrament perfects our repentance, and ratifies and confirms to us the pardon of our sins; repairs those breaches, which our follies have made in our souls, and applies to us in particular that satisfaction, which our Saviour made upon the cross; and conveys to us the benefits of that all-sufficient sacrifice, whereby God the father is rendered favourable and merciful to all that are sincerely penitent.

5. Afflictions and calamities are often the lot of the best men, in this vale of tears. And where, my soul! shall we find comfort under these difficulties, or strength to contend with them, but from that provision that is administered

tered at God's table? from those sufferings which our Saviour endured for us, and no ways deserved himself? can any one complain of affliction in any kind, that considers what necessary correctives they are of our follies? what noble improvements of our virtue? and what a testimony they are of our love and affection to the blessed Jesus, when borne with patience and submission; and that withal remembers that his lord and master was made perfect thro' sufferings upon the cross, which he bore for our sins. We also receive such comfortable impressions from this divine nourishment as make the troubles of this life lose their sting; and it supplies us with such inward delights, as surpass all expression, and which are only felt by those that frequently make the experiment at the Lord's table.

In fine, this is the most proper method to make us temples of the holy ghost, and the most effectual means to fit and prepare us for the eternal enjoyment of God in a future state.

6. Again we must be very great strangers to ourselves, if we are not acquainted with the impotency and corruption of our nature: we, my soul! must know but little of our circumstances in this world, if we are not aware of those

those enemies which are continually designing our ruin: there are few so happy and so steady in their duty, as not sometimes to deviate from it: the strength of temptation, and the violence of passion, too frequently prevail upon the most perfect. Yet if we, my soul! were duly affected with these wants we labour under, we should certainly apply ourselves to the use of such remedies as are proper to relieve us. Nor can any thing be so effectual as a frequent participation of the Lord's supper: which will purify our corrupt nature, by applying the merits of Christ's blood: strengthen our weakness, by communicating the influences of his grace, which he has purchased for us by his death: support us under all temptations, by a lively representation of those great things Christ has suffered for us; restore that peace and quiet to our conscience, which sin robs us of, by ratifying our pardon, and making our sincere repentance acceptable to God; and subdue the violence of our passions, by spiritualizing our affections, and by placing them upon God and virtue.

*The second Meditation for Tuesday Evening.**Upon the true repentance of a worthy communicant.*Repent ye therefore and be converted, that your sins may be blotted out. *Acts* iii. 9.

1. **I** Know, my soul! that we ought always to live, as we hope to die, as becomes good christians, constantly endeavouring to lead a new life; but then remember that to guard against all presumptuous security in matters of eternal welfare, we should never presume to *eat of that bread and drink of that cup*, without a previous preparation, if we mean to escape that judgment or condemnation, which the *Corinthians* brought upon themselves for their irreverent, sinful, and disorderly behaviour at this sacrament; who were accused of being guilty of the body and blood of Christ our Saviour--of eating and drinking their own damnation, not considering the Lord's body---of kindling God's wrath against them---of provoking him to plague them with divers diseases, and sundry kinds of death, which we shall avoid and escape by coming worthily, by faith and repentance, to the Lord's supper: If we would call ourselves to account, and judge and condemn what is evil in ourselves, so effectually as to forsake it; we should not then

be

be condemned or punished by God. Let not then *these* terrible expressions trouble us or detain us from the holy communion: † but let us repent and believe, and we are safe and secure from falling into any of those dangers which these sentences may seem to threaten us with. And when we see such afflictions amongst us, we ought, before it be too late, to consider them as chastisements from the hand of God, in order to our present amendment; and designed for this good end, that we should not finally be condemned with the wicked part of the world in the day of judgment.

2. There is nothing dreadful in this sacrament, but to the wilful, impenitent and *persevering* sinner, whose condition is dreadful; but to the penitent and humble soul, nothing is dismal or affrighting in this holy feast. And the surest way to prevent our damnation, is to receive the sacrament more frequently than men usually do; that by a constant participation of this spiritual food of the living bread, which comes down from heaven, our souls may be nourished in all goodness, and new supplies of God's grace and holy spirit may be continually derived to us from our purification, and to enable

† See the Note on pages 52 and 53.

enable us to run the ways of God's commandments with more constancy and delight than we have done before: it being certain that God will never cast any man into eternal flames, for striving to do his duty as well as he can. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. And consequently, such as account themselves most unworthy, are those very persons who are deeply sensible of their own unworthiness. They that are whole have no need of a physician, but they that are sick.

3. This being the case of all mankind, with respect to their spiritual life, there is, my soul, no other way to free ourselves from this death of sin, but speedily to apply ourselves to this heavenly physician, who came into the world to seek and to save those that are lost and ready to perish. And let us trust in God, that as often as we come to the holy communion with such an honest and true heart, as to exercise our repentance towards God, our faith and hope of his mercy through Christ, for the forgiveness of our sins, and our love and charity for all mankind, that such a temper and resolution of mind will doubtless render us worthy partakers of these holy mysteries, and prevent our

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our eating and drinking damnation to ourselves.

4. But that our preparation may be well performed, let us remember the end, and we shall never do amiss; let us search our heart and examine our conscience; not only till we see our sins, but until we hate them; and instead of those filthy rags of our own righteousness, let us adorn our mind with pure and pious dispositions to fear God and to keep his commandments: let us endeavour to be accepted of by God, as worthy communicants; that he, who knoweth all the secrets of the heart, may approve of the sincerity of our repentance; and the king, who comes in to view the guests, may count us worthy of his favour and countenance; which never can be hoped for without he finds us cloathed with the marriage garment of sincere repentance.

The Hymn on Tuesday Evening.

The true penitent's confession and petition.

O Lord! shew pity; Lord! forgive;

Let a repenting rebel live.

Are not thy mercies large and free?

May not a sinner trust in thee?

My crimes are great, but not surpass

The pow'r and mercy of thy grace:

Great God! thy nature hath no bound,

So let thy pard'ning love be found.

Ob!

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*Oh! wash my soul from ev'ry sin,
And make my guilty conscience clean.
Here on my heart the burthen lies:
And past offences pain my eyes.
My lips with shame my sins confess
Against thy law, against thy grace:
Lord, should thy judgment grow severe,
I am condemn'd, but thou art clear.
Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul was sent to hell,
Thy righteous law approv'd it well.
Yet save a trembling sinner, Lord!
Whose hope, still hov'ring round thy word,
Would light on some sweet promise there,
Some sure support against despair.*

The Prayer for Tuesday Evening.

For a true and sincere repentance.

O Thou great and glorious God! father of all mercies and comforts, who takest pleasure in those that come unto thee with faith, and willest not the death of a sinner, but rather that he should be converted and live; look down, I beseech thee, with pity and compassion upon me, who fall low on my knees before thee, confessing that I have provoked thy divine majesty, in divers instances of my sinful life. But now I flee unto the arms of thy mercy, for pardon and forgiveness. O let

the infinite merits of my dear redeemer make satisfaction for me, in the pardon and forgiveness of all my sins.

Lay not to my charge, O Lord, the sins that I have this day been guilty of; but let those and all the other follies of my life past be for ever blotted out of thy remembrance; and receive me, I beseech thee, into thy favour, which I value above all the happiness of this world; for, what would it profit me to gain the whole world and lose my own soul? Oh! grant me a lively sense of the folly and danger of sin, that I may truly and sincerely abhor that which is evil, and cleave to that which is good; and with an unwearied diligence follow after the things which make for my everlasting peace and happiness. And whereas, O Lord! I am a weak and frail creature, and am encompassed about with many temptations, vouchsafe to strengthen and assist me with thy grace, that thro' thy most mighty power I may be enabled to withstand all the allurements of the world, the flesh, and the devil: particularly, *here mention the sins you are most guilty of.*] Let thy holy spirit direct and rule my heart, that I may think and do always such things as be right-ful and pleasing in thy sight. And,

Give me such a fortitude and resolution, as
will

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will support me under all discouragements, difficulties, and dangers in my christian warfare, that will carry me through all trials, and enable me to triumph over the great enemy of my salvation: that having, by thy divine assistance, *fought the good fight, and finished my course, I may at last receive that crown of glory,** which thou hast promised to thy faithful soldiers and servants, † thro' the merits and for the sake of the great captain of our salvation, Jesus Christ the righteous, *who is the propitiation for our sins.†*

And now, O father of all mercies ! in an humble sense of thy great goodness, I adore and praise thy glorious majesty for all thy manifold blessings and mercies, particularly for those of the day past; I bless thee, O Lord, for whatever good I have done, and whatever evil I have escaped; for preserving me in health and safety; for providing so plentifully for me; but above all I praise and magnify thy holy name, for the redemption of the world, by the death and passion of thy dear son.

O give me grace to make a right use and improvement of these and all thy other mercies: be thou pleased, O Lord, still to continue to me

• 1 Tim. vi. 12. 2 Tim. iv. 7. † Matt. xxv. 21, 23.

† 1 John ii. 2. iv. 10.

me thy favour and protection; preserve me this night from all evil, but especially from that of sin; give thy holy angels charge over me, that no evil accident may come near to hurt me; and raise me up again in health and safety, with a heart full of Love to thee and zeal to thy service, thro' Jesus Christ our Lord, in whose most holy name and words, I presume to call upon thee, saying, *Our Father, &c.*

Meditation on Wednesday Morning.

On self-examination.

Let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. xi. 28.

I. **R**EMEMBER, O my soul, how we did conclude *our* last meditation, and that promise and resolution we have made *truly to repent of all our former sins*, which must be a sense, a sorrow and confession of all our former sins, and a stedfast purpose or resolution to lead a new life; according to that good direction and admonition of the church, who exhorteth us, *to examine our life and conversation by the rules of God's commandments; and whereinsoever we shall perceive ourselves to have offended, either by will, word or deed, there to bewail our own sinfulness, and confess ourselves to almighty God, with full*

*purpose of amendment.** Such an examination of our consciences, if it be frequent, is one of the best instruments of a christian life, and therefore it ought not to be neglected, when we have time and leisure for so great a work. Because when we make a solemn profession of repentance, we ought to be particular in confessing our sins to God, and in bewailing the several aggravations of them. Now it is impossible to do this to any purpose, except we search into our own minds, and compare our actions with the rule of God's word.

2. This method, no doubt, is an admirable means to improve us in virtue, and the most effectual way to keep our conscience awake, and to make us stand in awe of ourselves, and afraid to sin, when we know before-hand that we must give so severe an account to ourselves of all our ungodly, unjust, and uncharitable actions; of all our vain and filthy speeches; of all our wanton, proud, and covetous thoughts; by which our nature is defiled, God is made our enemy, and we are excluded the kingdom of heaven, without repentance.

3. Is not then this our duty? nothing can possibly be plainer. We must bethink ourselves,

* See the last exhortation to the communion service.

selves, *how* we have spent our life past? what commands of God we have *transgressed*? what we have *neglected*? what we have done which was *forbidden* by God; and what we have not done which was *commanded*? And moreover,

4. After we have thus laboured to gain a *true sense* of our sins, we must endeavour for contrition, or a sorrowful bewailing of our own sinfulness, in thought, word, and deed, which must always bear some proportion to the degrees of our sins; according to that holy resolution of the royal psalmist, *I will declare my iniquity, and be sorry for my sin*. And this will necessarily teach us that we must *confess* ourselves to God, not in general terms, that we are sinners with the rest of mankind; but by a special declaration to God of all our most heinous sins, with all their several aggravations, laying open our sores to our heavenly physician, and firmly resolving to lead a new life.

5. Do not think then that it is enough to *confess our sins to God*, and to be *unfeignedly* concerned and sorrowful for having offended him; this is far short of a *true repentance*. No, my soul, that would be adding sin to sin, and grieving the holy spirit by our mockery of God. But you must remember that as our sins are against

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God, and against our neighbour; so repentance implies not only our sorrow for sin, but an endeavour to *undo*, as far as we can, whatever we have done amiss. And,

6. Therefore the church directs, *if you shall perceive your offences to be such, as are not only against God, but also against your neighbours, then you shall reconcile yourself unto them, being ready to make restitution and satisfaction, according to the utmost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as you would have forgiveness of your own offences at God's hands.** But what sayest thou, my soul? if I am able to make no restitution or satisfaction at all, for the injury I have done my neighbour, must I not come to the sacrament; *provided* I acknowledge and confess my sin to God, and *promise* in my mind to make amends whenever I am able?

7. Yes certainly; for as God requires no impossibilities, so he expects of us no more than we are able to do; and this being all the repentance we can shew under an inability of making satisfaction for the present, we may be well assured, that where such a resolution of being

just

* See the exhortation to the communion service of the church.

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just and honest is attended with an *heartly contrition*, that will be sufficient till we are able to put it in execution.

8. So that the sum of what I have said is this, that *confession* and *restitution* are the *two external* tokens of repentance; and I am persuaded, that the rule and measure of *confession* (to the parties injured) is the benefit and the good that would come by it: and the rule and measure of *restitution* is a man's ability of making it. So that where mischief and no good would come by confession, there I may repent without confession, except to God. And where I am able to make no restitution, there I may repent sincerely without it; and so may come to the holy sacrament, tho' I have done much wrong and injury. Yet as the exhortation* directs, in cases of difficulty you ought to consult your spiritual guide.

The Hymn, for Wednesday Morning.

On confession of sins to God.

*IF I keep silence and conceal
My heavy guilt within my heart,
What torments doth my conscience feel!
What agonies of inward smart.*

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I spread

* See the exhortation to the *communion service* of the church.

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*I spread my sins before the Lord,
And all my secret faults confess;
Thy gospel speaks a pard'ning word,
Thine holy spirits seals the grace.*

*For this shall ev'ry humble soul
Make swift addressees to thy seat:
When floods of huge temptations roll,
There shall they find a bless'd retreat.*

*How safe beneath thy wings I lie,
When days grow dark and storms appear!
And when I walk, thy watchful eye
Shall guide me safe from ev'ry snare.*

Another.

HOW blest the man, for ever blest
Whose guilt is pardon'd by his God,
Whose sins with sorrow are confess'd,
And cover'd with his Saviour's blood!

*Blest is the man to whom the Lord
Imputes not his iniquities;
He pleads no merit of reward,*
And not on worth, but grace relies.*

*From guilt his lips and heart are free,
His humble joy, his holy fear
With deep repentance well agree,
And join to prove his faith sincere.*

*How glorious is that righteousness
That hides and cancels all his sins!*

While

* Rom. ii.

*While a bright evidence of grace
Thro' his whole life appears and shines.*

The Prayer, on Wednesday Morning.

For resignation and assistance.

O God, the creator and preserver of all mankind, by thee I have been holden up ever since I was born; and by thy goodness it is, that I have been preserved the night past from all perils and dangers. Grant me a perpetual sense of thy goodness, that so the remembrance of thy past favours may beget in me such an humble reliance on thy fatherly care and good providence, that I may perfectly resign myself to thy disposal in all things, as most just and righteous.

O let me never abuse thy patience, nor despise thy goodness; but let thy fear be always before my eyes, that I may not sin against thee, but that, giving up myself entirely to thy service, I may endeavour in all things to obey thy blessed will, and to keep a conscience void of offence both towards thee, and towards all men.

For which end, O Lord, vouchsafe me the assistance of thy holy spirit, for of myself I am not able to please thee; my nature being corrupt, and miserably prone to what is evil. I

am every way beset with temptations, and my own experience sadly teaches me, how easily I am drawn away by the deceitful tempter. But, O thou, who art the Saviour of all that put their trust in thee, deliver me, I beseech thee, from that cruel enemy of my soul, who is daily lying wait to destroy me; *be thou my strong hold whereunto I may always resort, and evermore mightily defend me; for thou hast been my succour ever since I was born; O leave me not to myself, neither forsake me, O God of my salvation.*†

Lead me, I beseech thee, in the way wherein I should go, guide me by thy right hand, and conduct me safely thro' the dangerous snares and temptations of this dreadful world: and, tho' thou shouldst permit me to fall into severe trials, yet, suffer me not, I beseech thee, to be tempted above what I am able to bear; let no calamity ever drive me from thee, nor any prosperity cause me to forget thee. But,

Grant that all thy providences towards me may work together for my good, and be a powerful means to bring me to thyself, and to an entire dependance upon thee; let not the world get possession of my heart, which has been so
often

† Psalm lxxi.

often dedicated to thy service: let not those pomps and vanities, which I have so solemnly renounced, become the objects of my foolish desires; but be thou, O God, my only joy and my delight, my stay and my support, my hope and my trust, my rest and comfort in this world, and my eternal bliss and happiness in that which is to come.

In confidence whereof, O Lord, I humbly beg thy blessing this day upon all my honest designs and undertakings; direct me in all my ways, that I may take nothing in hand but what is agreeable to thy blessed will; let no worldly interest or advantage ever prevail upon me to depart from my integrity; but amidst the various affairs of this life give me grace to set thee always before my eyes, that I may not sin against thee; and grant that I may be daily preparing for those things that are eternal, thro' Jesus Christ our blessed Lord and only Saviour, in whose name and words, I commend to thy mercy and protection myself and all mankind, saying as he himself hath taught us, *Our Father, &c.*

The Meditation for *Wednesday Evening.*

Upon a firm purpose of amendment, and a new life.

In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature : therefore we should walk in newness of life. *Gal. vi. 15. Rom. vi. 4.*

1. **S**eeing now, O my soul, that we have taken all the steps for a reconciliation with a provoked God, and by his sacrament and repentance hope to make him a loving father; let us then, in the next place, *stedfastly purpose to lead a new life** for the time to come; I mean, that we resolve in good earnest to amend in all particulars wherein we have found ourselves, upon examination, faulty. This is the most essential part of a sincere repentance, and the chief condition of finding mercy with God. For,

2. The preceding parts of repentance, on which we have meditated in this course of our devotions, must be esteemed only as preparative to this: that which must complete and finish the work of a true convert, is to become a *new creature*, to turn from our evil ways, and to break off our sins by righteousness. This certainly must be our desire and intention, if
ever

* See the last exhortation in the *communion service* in the common prayer book.

ever we hope or expect any benefit or advantage from this *solemn rite or covenant*, instituted by Christ himself; for he that comes with a design or intention of continuing in his former sins, may most properly be compared to *Judas* who *came and received*, and at the same time continued his resolution of *betraying his master*.

3. If then, my soul, we resolve to live in the constant and habitual practice of any known sin, without the least desire or intention of amendment, we shall be unfit to receive the holy sacrament; and our approach to the holy table, no doubt, will be to eat and drink our own damnation, since it is a plain mocking of God, and a great contempt and abuse of his divine authority. We must therefore (by the help and assistance of God's grace) resolve to lead a new life, following the commandments of God: for thus we read in the word of God, he that covereth his sins shall not prosper, but whoso confesseth, and forsaketh them, shall have mercy. Let the wicked man forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, and he will abundantly pardon.

4. *If any Man*, says the apostle, *be in Christ, he is a new creature*;* and on the contrary, if we still continue in our sinful ways, if we still join with wicked company, and are as yet delighted with immodest objects, and irreligious books or discourse, we may be sure that our former examinations were but slight and superficial, our sight and sense of sin trivial and indifferent, our sorrow and contrition of spirit forced and hypocritical, and our confessions formal and odious in the sight of God.

5. Remember then the direction of the holy apostle, † and let me resolve as he advises, saying, *Let them that stole steal no more*: if I have been guilty of lying, slandering, swearing, blasphemy, drunkenness, intemperance, or impurity, I will henceforward study to speak the truth, and to avoid those sins, and all occasions of falling into them, and be continually upon my guard against all the prevailing and usual temptations to them.

The Hymn, for Wednesday Evening.

The character of a worthy communicant, who has made restitution in order to a new life.

HE shall ascend thy heav'nly place,
Great God! and dwell before thy face,

Who

* 2 Cor. v. 17.

† Ephes. iv. 28.

Who here minds thy religion now,
 And humbly walks with God below;
 Whose hands are pure, whose heart is clean,
 Whose lips still speak the thing they mean;
 No flanders dwell upon his tongue;
 He bates to do his Neighbour wrong.
 Scarce will he trust an ill report,
 Nor vent it to his Neighbour's hurt:
 Sinners of state he can despise,
 But saints have honour in his eyes.
 Firm to his word he ever stood,
 And always makes his promise good;
 Nor dares to change the thing he swears,
 Whatever pain or loss he bears.
 He never deals in bribing gold,
 And mourns that Justice should be sold:
 While others gripe and grind the poor,
 Sweet charity attends his door,
 He loves his enemy, and prays
 For those that curse him to his face:
 And doth to all men still the same,
 That he would hope or wish from them.*
 Yet when his holiest works are done,
 His soul depends on grace alone.
 This is the man thy face shall see,
 And dwell for ever, Lord, with thee.

The

*The Prayer, on Wednesday Evening.**For a full purpose of amendment, and to lead a new life.*

O God ! the great creator, gracious preserver, and wise governor of the world, I thy unworthy servant, falling down before thee, at this time, to present my prayers and supplications before the throne of grace, admire and adore the incomprehensible perfections of thy nature, and gratefully acknowledge thy marvellous and undeserved goodness to me and all creatures.

I have nothing, O Lord, but what I received from thee ; thou gavest me my being, and didst make me in a capacity to know and serve, and enjoy thee for ever. And out of the same infinite bounty and goodness, thou hast continued to me the being which thou at first gavest me, and hast delivered me from a multitude of evils, which might have justly befallen me, and bestowed mercies and favours both upon my soul and body more than I can number.

O Lord, I now do not only with great shame and confusion of face confess and bewail the sinfulness and vanity of my whole life, but I do stedfastly resolve and purpose (through the assistance of thy grace and holy spirit directing me) to.

to ' renounce the devil and all his works, the
' pomps and vanities of this wicked world, and
' all the sinful lusts of the flesh. Be pleased, O
Lord, to strengthen and confirm these good
resolutions in me. And I heartily thank thee,
O heavenly father, for calling me to the state
of salvation through Jesus Christ, my Saviour,
who died for my sins, and rose again for my
justification; and I humbly beseech thee, for
his sake, to give me grace to continue in the
same unto my life's end.

Oh! that I could say I had made returns to
thee my God, in any measure suitable to the be-
nefits which I have received from thee: but,
alas! I must with shame acknowledge, that
I have been guilty of great ingratitude towards
thee, the fountain of all good; I have been an
unprofitable and unworthy servant, and have
neither loved thee, served thee, or obeyed thee,
as I ought to have done; therefore, it is owing
to thy infinite goodness, that I have now an
opportunity of humbling myself before thee.

O let thy goodness and forbearance lead me,
O Lord, to a true and unfeigned repentance of
all my sins; and for the sake of thy beloved son,
(in whom alone *thou art well pleased**) spare me,
O good Lord, spare me, and be not angry with
me

* Matt. iii. 17.

me for ever; wash away all my sins in that fountain which thou hast opened for sin and uncleanness, that nothing may interpose between thy mercy and my poor soul. Lay not to my charge, O most merciful God! the sins which I have this day committed; and not only pardon them, but give me grace from henceforward entirely to leave and forsake them, and to amend my life *according to thy holy word*.*

Make me always mindful that thou art every-where present and privy to my most secret thoughts; that I may never dare to do any thing but what is pleasing in thy sight.

Possess me, O Lord, with a lively sense of the frailty of my life, the certainty of a judgment to come, the unspeakable glories of heaven, and the most dreadful torments of hell, that I may in good earnest set about the great work of my salvation, and never be so foolish as to prefer the pleasures of sin which are but for a season, before that everlasting *fulness of joy*, † which is in thy presence for evermore; but that duly considering the vast disproportion there is betwixt this life and my eternal state, I may live as becomes the gospel of Christ, working out my salvation with the greatest care and cir-

cum-

* Psalm cxix. 9.

† Psalm xvi. 11.

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cumspection; that when the great and terrible day of the Lord shall come, I may be admitted to the inheritance of the saints in light, thro' the merits and for the sake of my blessed saviour and redeemer, Jesus Christ, in whose blessed name I entreat thee to accept, O Lord, this evening sacrifice of my unfeigned praises, which I now offer up to thy divine majesty, for thy great and manifold mercies vouchsafed unto me; and more particularly for the mercies of the day past; for preserving me in health and safety; for providing so plentifully for me, and continuing to me the enjoyment of so many comforts. And,

I most humbly beseech thee to continue thy mercy and goodness towards me, and all that belong to me. Defend us this night from all dangers, both of soul and body; grant us quiet and refreshing sleep; and, if thou art pleased to add another day to our lives, give us grace to employ it in such a manner, as may be well-pleasing in thy sight; thro' the merits and for the sake of the same thy beloved son, Jesus Christ our Lord, who has taught us, when we pray, to say, *Our Father, &c.*

The

The Meditation on Thursday Morning.

Being the second part of the meditation upon a firm purpose of amendment, and a new life.

Draw nigh to God, and he will draw nigh to you. *Jam. iv. 8.*

1. **O**Nce more the goodness of God, O my soul ! has brought us to the beginning of this day. Let us then shew our thankfulness by continuing those holy resolutions we made before we laid down to rest. I say those resolutions I have often made before, and have as often broke thro' ; but if I should be so wicked as to break through them hereafter, what must I do then ? must we go no more to that holy table ? yes we must still repent and be converted, and we shall be again accepted. For this sacrament of the Lord's supper doth not require perfect obedience in all our addresss to the holy altar ; or, that none must come but such as are in a sinless state of perfection ; because there is no man which liveth and sinneth not : for, who can say I have made my heart clean, I am pure from my sin ; and therefore whatever persuadeth us to neglect or absent from this our duty is of the devil. For the sacrament of the Lord's supper is not a converting, but a confirming ordinance, intended to
pre-

preserve and increase that spiritual life and grace, which we received at our baptism : so that when we come to the holy communion, we come thither for fresh supplies of grace and goodness, for the strengthening and refreshing of our souls in all holiness and virtue : And,

2. They that are taught of God, know that our souls, by this sacrament, are fortified and strengthened with grace, wisdom, courage, and all other spiritual gifts, to keep us thro' faith unto salvation.

3. Both the comfort and benefit of it are great : the comfort of it, because it does not only represent to us the exceeding love of our Saviour, in giving his body to be broken, and his blood to be shed for us ; but it likewise seals to us all those blessings and benefits which are purchased and procured for us by his death and passion, *viz.* the pardon of sin, and power against it. The benefit of frequent communion is also of as great advantage ; because hereby we are confirmed in all grace and goodness, and our resolutions to live in obedience and conformity to God's laws are strengthened ; and the grace of God's holy Spirit, to do his will, is hereby conveyed to us : it is the sovereign remedy against all temptations, by mortifying
our

our passions, and by spiritualizing our affections; in a word, it is the likeliest method to make the body the temple of the Holy Ghost, and to prepare the soul for the enjoyment of God to all eternity. And therefore,

4. Altho' if at any time thro' ignorance, surprise, or the violence of any other temptation, we should fall into those very sins which we have repented of and vowed against, when we were at the last sacrament, yet these relapses should not make us afraid of coming again, since we have always the benefit of repentance allowed us: if after a relapse we repent and renew our resolutions with a hearty grief and contrition of spirit, we are made whole as before.

5. It is not the commission of this or that great sin that will utterly exclude us from God's mercy and forgiveness; for then, indeed, no person could escape damnation, because there is not a just man upon earth that doeth good and sinneth not. * But it is our living and dying without repentance and amendment, that brings God's wrath and vengeance upon us. And as his mercies are not limited, he will not only pardon us once or twice, but always upon
our

* Eccles. vii. 20.

our repentance and return to him. For he expects against no time, no age, or season, but whenever the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. * Neither is there any sin, tho' never so vile and heinous in its own nature, but shall be remitted and forgiven, unless it be that against the holy Ghost. Therefore,

6. I am resolved, that my frequent failings shall not discourage me from attempting again and again, till I have gained my point. I am fully convinced that there is nothing else to do, and that it is absolutely necessary I should resolve again and again, until my resolutions have taken effect, that I may *reap good fruit unto salvation.* †

The Hymn, for Thursday Morning.

The penitent's resolution to amend his future life.

Lord, grant thy statutes ev'ry hour

May dwell upon my mind;

Thence I derive a quick'ning power,

And daily peace I find.

To meditate thy precepts, Lord,

Shall be my sweet employ;

My soul shall ne'er forget thy word,

Thy word is all my joy.

How

* Ezek. xviii. 27. † John vi. 36. Rom. vi. 22. Jam. iii. 18.

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*How would I run in thy commands,
If thou my heart discharge
From sin and Satan's hateful chains,
And set my feet at large !*

*My lips with courage shall declare
Thy statutes and thy name ;
I'll speak thy word, tho' kings should hear,
Nor yield to sinful shame.*

*Let bands of persecutors rise,
To rob me of my right ;
Let pride and malice forge their lyes,
Thy law is my delight †.*

*Depart from me ye wicked race,
Whose hands and hearts are ill ;
I love my God, I love his ways,
And must obey his will.*

The Prayer, on Thursday Morning.

For God's blessing on the amendment of our lives.

O Lord, who hast made, and dost govern and preserve all things, I prostrate myself before thee in an humble adoration of thy incomprehensible majesty, and acknowledge that I depend entirely on thee, and render unto thee my most hearty thanks for all the favours and benefits which thou hast so freely and undeservedly conferred upon me.

All

All thy works praise thee, O Lord, and we the children of men, who have received singular marks and tokens of thy favour, ought more particularly to praise and glorify thy holy name, being made after thy own image, and endued with reasonable and immortal spirits, that we may reflect on thee, the author of our being, and imitate thy wisdom, holiness, goodness, and truth. But above all,

I desire to remember that great demonstration of thy love in giving thy dear son to live amongst us, to die for us, and thereby to give us, upon the condition of *faith* and sincere *obedience*, an assured hope of immortal life, which I so lately commemorated in the sacrament of the Lord's supper; in which I sealed my love to thee, and renewed the oblation which I have often made of my soul and body to thee.

I wait upon thee still for what thou seest good for them both; which I hope in thy everlasting mercy to obtain; humbly beseeching thee to pardon all my forgetfulness of, and ungratefulness to thee; and I most earnestly implore the grace of thy holy spirit, to preserve in my mind and body a powerful sense of thee, an ardent love to thee, an holy care to please and obey thee in all things; and to this end I beseech thee give me the same mind and spirit, which

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was in Christ Jesus our Lord ; the spirit of wisdom and understanding, and the fear of thee, the spirit of meekness, humility, purity, and charity. And,

Grant that I may do thy will with the like chearfulness, zeal, constancy, patience and perseverance as he did ; that so I may for ever bless thy name, O Lord ! for all the helps and assistances of thy good spirit, which thou hast already blessed me with.

I acknowledge thee in all my ways ; do thou direct my paths, and teach me to manage all my affairs with prudence and discretion ; for thou art my hope and confidence, my satisfaction, and my peace ; my glory and my joy. O be thou pleased to conduct me by thy good spirit, thro' all the business and employments, thro' all the temptations and troubles of this mortal life, to that blessed place where our Lord Jesus Christ is gone before, who liveth and reigneth with thee in the unity of the same spirit, one God, world without end. *Amen.*

The

The Meditation for *Thursday Evening*.

*Upon a lively faith in God's mercy thro' Christ,
and a quiet conscience.*

Examine yourselves whether you be in the faith—*For the fruit of the spirit is love, joy, peace, faith, without which it is impossible to please God. 2 Cor. xiii. 4. Gal. v. 22. Heb. xi. 6.*

1. **R**emember, O my soul ! that the church exhorts us, and tells us in express words, that *it is requisite that no man should come to the holy communion, but with a full trust in God's mercy, and with a quiet conscience*; whence we learn that the benefits of our saviour's death and passion in this sacrament are indeed *freely* offered unto ALL, but only *effectually* to BELIEVERS; as we read in St. *John*, as many as received him, to them gave he power to become the sons of God, even to them that believe in his name.

2. All that Christ hath done and suffered for us men and our salvation can never profit us, unless we have *faith* to believe it: that which must render the benefits and blessings of the gospel effectual to our salvation, is our faith in Christ, who himself declares, that whoever heareth his words, and believeth on him that sent him, hath everlasting life, and shall not

PART II.

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come

^a See the exhortation in the *communion service*.

come into condemnation, but is passed from death unto life. And the ancient churches accounted those only *faithful* that had received 'the *Lord's Supper*. And our church still continues that primitive imitation. 'Draw near 'with faith, and take this holy sacrament to 'your comfort.' But if thou, O my soul! askest what that faith is? remember it is that faith which for its object hath God's mercy, thro' Christ, as the fountain and foundation of all those infinite blessings and comforts, which we gain by his manifestation in the flesh.

Now, my soul, I pray thy advice; tell me what is here intended by a *quiet conscience*? for I can never apply God's mercy to myself by faith, whilst I distrust the truth and sincerity of my own repentance? I understand it myself that a *quiet conscience* intirely depends upon the opinion a man has of his repentance, as being *sincere* and *accepted* of God; but I am as well ascertained, that a man may mistake his case, and therefore a quiet conscience is not always a *secure* state with respect to God; for if a man believe he has repented truly, and yet has not, he is never the nearer pardon for thinking himself pardoned. So that,

4. It is plain, a man may have a *quiet conscience*

science, when he is really in great danger; and again, he may have a *troubled conscience*, when he is indeed forgiven, and intitled to God's favour; yet though I am fearful of not having repented as I ought to do, I can never believe that God will judge men finally, by their present assurance or despondency, but by the truth and the sincerity of their repentance.

5. Here, methinks, O my soul, thou sendest me for advice to the *church*, who understands, by a *quiet conscience*, such a trust in God's mercy, as that, if a man be duly qualified, he shall be certainly accepted of him, and be forgiven: and directs such men whose sins may be of such a nature, as that they shall be sorely perplexed to understand what sort of repentance is necessary to the obtaining forgiveness, to advise with their *spiritual guides*, to be instructed and set aright. For,

6. They will teach them the true extent of God's mercies in Jesus Christ, and what it is will qualify them for the forgiveness of their sins. This is the *quiet conscience* that the Church requires of a communicant, a conscience well informed of the nature of God's *promises* and *threats*, of the nature of *repentance*, and of its own *state and condition*. Thus, if I under-

stand you right, you say, that the *quiet* of a man's conscience depends upon his firm opinion and persuasion.

7. For, O my soul ! I have found that our *safety* and *security* depends upon our practice ; for God accepts us not barely according to what we believe of himself, *but according to what we do and truly are*. If therefore, upon a *serious examination* of my life past, I find I am, in earnest, very much concerned for having offended God, and stedfastly purpose to *do so no more* ; and that, by the assistance of his grace, I am resolved to lead a *new* and *better* life for the time to come ; and that I do *firmly believe* that, if I do so, God will, for Christ's sake, accept of my repentance, and enable me more and more to walk carefully before him ; I may come to the sacrament, although I, having often broken my good resolutions before, may be still afraid of the *truth* and *sincerity* of my repentance.

The Hymn, for Thursday Evening.

To be repeated by a quiet conscience.

O Lord ! secure and blest are they
 Who feel the joys of pardon'd sin :
 Should storms of wrath shake earth and sea,
 Their minds have heav'n and peace within.

The

The day glides sweetly o'er their heads,
 Made up with innocence and love ;
 And soft and silent, as the shades,
 Their nightly minutes gently move.

Quick as their thoughts, their joys come on,
 But fly not half so fast away ;
 Their souls are ever bright as noon,
 And calm as summer ev'nings be.

How oft they look to th' heav'nly hills,
 Where groves of living pleasure grows ;
 And longing hopes and chearful smiles
 Sit undisturb'd upon their brow.

They scorn to seek our golden toys,
 But spend the day, and share the night
 In numb'ring o'er the richer joys,
 That heav'n prepares for their delight.

While wretched we, like worms and moles,
 Lie grov'ling in the Dust below ;
 Almighty grace renews our souls,
 And we'll aspire to glory too.

Another.

FAR from my soul, sad thoughts, be gone,
 And leave me to my joys ;
 My tongue shall triumph in my God,
 And make a joyful noise.

Darkness and doubts had veil'd my mind,
 And drown'd my head in tears,
 Till sov'reign grace with shining rays
 Dispell'd my gloomy fears.

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*Oh! what immortal joys I felt,
And raptures all divine;
When Jesus told me I was his,
And my beloved mine.*

*In vain the tempter frights my soul,
And breaks my peace in vain;
One glimpse, dear Saviour, of thy face
Revives my joys again.*

The Prayer, on Thursday Evening.

For peace and quietness of conscience.

O Lord God, our heavenly father, who, for the greater confirmation of our faith and confidence in thy mercy, hast in the holy gospel declared, that whosoever believeth in thy son Jesus Christ, shall not perish, but have everlasting life; and that this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent: increase this knowledge, and confirm this faith in me evermore. Grant that I may have such a lively faith, as will shew itself by love and good works; such a victorious faith, which may enable me to overcome the world, and conform me to the image of thy son Jesus Christ. O grant me such a due sense of thy infinite mercy, shewn to mankind in so much misery, as may never depart out of my mind. I stedfastly believe, O blessed Jesus,

Jesus, that thou didst suffer upon the cross, to save me and all the world from the guilt and punishment of our sins. O give me that grace that I may die to sin, and rise again unto righteousness. Accept of my imperfect sorrow, repentance, faith, and imperfect resolutions; and let the precious merits of my crucified Saviour supply all my wants and imperfections. Thou hast said, come unto me, all ye that are weary and heavy laden, and I will refresh you. O blessed Jesus, I come unto thee in all humility, and deeply sensible of my great unworthiness; O do thou bear this burthen of sin for me, and refresh me with comfortable hopes of thy mercy and forgiveness, and the truth of thy salvation.

I adore thee, my God, and make an intire resignation of myself, and of all that I am and have, into thy hands; desiring now, and to all eternity, to depend on thee, my God, and my inheritance.

To thee I owe all those comforts of life, health, peace and plenty I enjoy, and a freedom from all those pains and miseries and evils, I am subject to, and have deserved at thy hands. I desire, above all things, to give most humble and hearty thanks to thee, O God the father, for the redemption of the world by thy son Je-

Iesus Christ our Lord, and for the means of grace which thou hast ordained by thy word and sacraments, *and the hopes of glory.*

I beseech thee, in and thro' our Lord Iesus Christ, who was pleased to suffer death upon the cross, for our redemption, to pardon all the sins I have at any time committed; and grant I may find the power of his death, in my dying to sin and rising unto righteousness; that henceforth being freed from sin, all things belonging to the spirit may live and grow in me, now and for evermore.

I beseech thee continue to my soul that grace I received in the holy sacrament, that I may order all my words and actions, and all my conversation with such care and prudence, as to give no offence or occasion of falling to any; but that I may be a good example to others, and adorn the doctrine of God our Saviour in all things.

O let thy holy spirit always direct and rule my heart, and of thy great goodness bring me to life eternal, and give me grace to do my duty in that state of life whereunto thou hast been pleased to call me; and make me therewith content. Continue to me I beseech thee, the blessings I enjoy, supply me with those I want, and turn from me all those evils which

I most

I most righteously have deserved, or which either the malice of the devil, or the wickedness or misfortunes of the world may bring upon me.

Let all things that befall me in this world work together for my good in the other; and grant me always those things, whether prosperous or adverse, that may best conduce to, and be most profitable for my eternal salvation: wherefore I resign, O Lord, and give myself up to thy providence: I submit myself to all the events which it shall please thee to bring upon me: do with me what thou seest good; and let thy holy will be done in me, and by me, for the sake of Jesus Christ our Lord, who has taught us when we pray, to say, *Our Father, &c.*

The Meditation for *Friday* Morning.

On a thankful remembrance of the death of Christ.

Thanks be unto God for his unspeakable gift, 2 Cor. ix. 15.

1. **N**OW, my soul! to faith we must join a thankful remembrance of the death of Christ, and of those benefits which we receive thereby. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. This is a

mercy far above all other mercies; nay, it is even this which sweetens all other mercies to us.

2. Had there been no redemption, our creation had only made us capable of endless torments, and it had been better for us never to have been born, than to have been born to inevitable ruin; which must have been our lot and portion, had not the son of God, by his one oblation of himself, once offered upon the cross, made a full, perfect, and sufficient sacrifice and satisfaction to God for the sins of the whole world.

3. We must declare and publish to all the world what God had done to save mankind from that damnation which they had deserv'd, and to restore us again to that happiness and glory, which we could never expect or hope to enjoy, had not Christ died for us. With what joy and thankfulness then must we commemorate this exceeding love of God, in the salvation of sinners by Jesus Christ.

4. This was the proper end and design of this institution, to perpetuate this wonderful love of Christ in laying down his life for us. And as our Saviour, a little before his crucifixion, said, *Do this in remembrance of me*: which being a solemn command of our master
and

and only Saviour thus dying for us, we cannot refuse obedience thereunto, without being guilty of the most horrible ingratitude and contempt of his divine authority, who of his great love to us laid down his life for all men, and for our salvation.

5. How then, my soul! can they who profess themselves christians, and hope for salvation by Jesus Christ, and do not pay obedience to this his command, clear themselves of a downright affront to his sacred majesty? may he not justly upbraid such christians, as he did once the Jews, *why call ye me Lord, Lord, and do not the things which I say?* Oh! how unworthy are we of that salvation, which he has wrought for us, if we deny him so small a favour, such a reasonable request, as to commemorate his death and bitter passion once a month, or at least *thrice* a year, who did humble himself even to the death of the cross for us miserable sinners, who lay in darkness, and in the shadow of death, that he might make us the children of God, and exalt us to everlasting life.

6. In this sacrament of the Lord's supper we have the pardon and remission of all our sins; the grace and assistance of God's holy spirit, and the hopes of eternal life and happiness

pinels freely offered unto us: and therefore had we no love, no regard or reverence to th dying words of our crucified Saviour, yet surely the consideration of our own present and future advantage might prevail with us to be more frequent at the Lord's table than we usually are.

A Hymn of Thanksgiving on Friday Morning.

In remembrance of the death of Christ.

NOW let my heart with godly fear
And mournful pleasure sing
The death of Christ, our great High Priest,
Our Prophet, and our King!

'Tis he, my soul! whom God decreed,
For crimes which thou hast done,
A sacrifice and ransom great,
Th' Almighty's only son.

Sing then, my soul! God's wond'rous love!
And bless thy Saviour's name,
Whose death hath made God's justice known,
By whom salvation came.

The pangs of our expiring Lord,
Hell's dark designs have broke,
And paid for follies not his own,
Oh! blest be thou, my rock!

'Tis he whose bloody sweat did send
His pray'r to God on high;

And

*And now, thro' him, our God will bear
The mourning sinner's cry.*

*His righteousness is gone before,
And gains access to God
For those whose feet shall stray no more,
But walk i' th' heav'nly road.*

*So in his praise I'll spend my breath,
All my remaining years :
His favour I will strive to gain
With pray'rs of thanks and tears.*

*I'll to his gates with songs of joy,
I'll to his courts repair ;
I'll now devote myself to him,
Who made my life his care.*

*Let then my heart for ever sing -
Christ's death, God's love, and grace !
Let the whole church address their king
With joy and songs of praise.*

*Sinners rejoice, and saints be glad !
Christ's death salvation brought,
Which, in the supper of the Lord,
We all to praise are taught.*

*Then make it your divine employ,
Pay thanks and honours due :
Tho' many to the feast are call'd,
The chosen are but few.**

The

* Matt. xxii. 10, 14.

*The Prayer, on Friday Morning.**For a thankful remembrance of the death of Christ.*

MOST holy and almighty God, our heavenly father, who of thy tender mercy didst give thine only son, Jesus Christ, to suffer death upon the cross for our redemption, and hast instituted and ordained holy mysteries as pledges of his love, and for a continual remembrance of his death and passion, to our great and endless comfort: behold, I do most affectionately, and with all the powers of my soul and body, return my most hearty praise and thanksgiving for thy great mercy and tender compassion to me and all mankind, in sending thine only son into the world to redeem us from sin and misery, and by his meritorious death and passion to purchase for us eternal life. Grant, O Lord, that I may always most gratefully remember this exceeding love of my only Saviour Jesus Christ, thus dying for me; and work in me all such holy and heavenly affections, as may dispose my heart to be a worthy guest at that holy table, prepared for the continual remembrance of the sacrifice of the death of Christ, and of those benefits which we receive thereby. Praise the Lord, O my soul, and forget not all his benefits, who
for-

forgiveth all thy sin, and healeth all thine infirmities, who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.

I thy humble servant intirely desire thy fatherly goodness mercifully to accept this my sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy son Jesus Christ, and through faith in his blood, I and all thy whole church may obtain remission of our sins, and all other benefits of his passion. And here I offer and present unto thee, O Lord, my soul and body to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that I and all who are partakers of the holy communion may be filled with thy grace and heavenly benediction. And altho' I am unworthy, through my manifold sins, to offer unto thee any sacrifice, yet I beseech thee to accept this my bounden duty and service; not weighing my merits, but pardoning my offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the holy ghost, all honour and glory be unto thee, O father almighty, world without end. *Amen.*

The

The Meditation for Friday Evening.

Upon universal charity.

Above all these things put on charity, which is the bond of perfectness. *Coloss. iii. 14.*

1. **O** My soul ! our *thankfulness* cannot be heightened, but by the reviving in our minds the memory of the benefits we have received ; and we are very properly led to *these*, when we are celebrating the great instance of God's love to mankind, in his son *Jesus Christ*. Our *charity* to all *others* can never be more effectually improved, or inflamed, than when we take our obligations to it from the *love* of God to ourselves, shewn forth in the *commemoration* of the *death of Christ* ; and from our being all united in one *body* under him our *head*.

2. Thou knowest that faith without charity is dead ; and as I am but dust and ashes, thou must quicken me, or I shall not be able to profit any thing from all these good resolutions thou hast brought me to.

3. Hitherto we have been setting ourselves right towards God ; but I am told that this is not all, we must proceed further, and inquire how the heart stands towards our neighbour, since we are expressly forbidden to offer up any

ny gift or oblation unto God, if our hearts are leavened with malice, hatred or revenge.

For, as Christ prefers mercy before sacrifice we must forgive all manner of injuries, before we presume to eat of that bread or to drink of that cup. And it's expressly said, that our prayers are not accepted, nor our pardon sealed in heaven, until such time as we forgive men their trespasses; so that we can never be welcome or worthy guests at this heavenly feast, where Jesus the Saviour of penitents, and the prince of peace is spiritually present, unless our repentance reconcile us to God, and our charity to all mankind. Wherefore we are told that it is requisite to be in charity with all men. 'Flesh and blood thinks this a hard lesson. Tell me then, what if my friend prove false, injurious, and endeavour to undo me; must I still trust him, love him, and favour him as I used to do? what if he seek to take away my estate, to hurt my reputation, or assault my person; must I endure this patiently, and seek no remedy, but treat him still in the friendly manner I was wont?

4. I remember that thou hast told me how christianity obliges us to *hate no man; to do no man any*

† See the last exhortation in the communion.

*any injury; to seek no revenge;** nor to take any, tho' it might be done with secrecy and safety: nay, moreover, that it obliges us to pray to God for the forgiveness of such as may have injured us in the highest measure, and obliges us to deny them nothing that is due in justice, in humanity and mercy: so that

5. Their enmity and ill usage will never excuse me from doing them any sort of good turns that are due to them, as men or christians. But tell me; can this hinder me from defending myself from any injury or violence; from recovering what is my own? or, from bringing upon them whatever mischief the law will inflict upon such transgressors?

6. Shall christianity hinder me from breaking off friendship with one who has shewed himself unworthy of it? nay, I am well satisfied that the doctrine of Christ is of greater purity, than to require me to continue him in that confidence and trust, he has heretofore been in, but now forfeited by falshood and ill usage. I know there can be no *communion between the disciples of God and Belial*, † so that if we must not hate, yet we may dislike any one that injures our reputation, fortune, or our person.

7. This

* Matt. v. 44. Luke vi. 27, 35. † 2 Cor. vi. 14.

7. This I understand to mean that we may cease our friendship as to opinion, but not our readiness to do all good offices; as for example, if I have injured any one, I must be reconciled and make amends; and if any one has injured me, I must pray to God to forgive him, and so forgive him myself, as to *return no evil for evil*,* nor take any advantage against any one to their prejudice.

8. Therefore, my soul! it concludes in this: if our adversary be unreasonable, and will not be reconciled to us, it is enough that we have desired it, and shewn ourself disposed to it. Only I shall always learn of thee to have immediate recourse in all difficulties, which may happen in like cases, to some prudent and good spiritual guide, who will easily tell me what is to be done in the matter; and especially I shall remember, that to be on the forgiving side is wisdom and pleasure, and superiority; yea, it is to do bravely and to be a good christian.

The Hymn for Friday Evening.

Upon universal charity.

*HAD I the tongues of Greeks and Jews,
And nobler speech than angels use,*

If

* Matt. v. 44.

Luke vi. 27, 35.

128 *Friday Evening. Part II.*

*If love be absent, I am found,
Like tinkling brass, an empty sound. **

*Were I inspir'd to preach and tell
All that is done in heav'n and bell :
Or could my faith the world remove,
Still I am nothing without love.*

*Should I distribute all my store
To feed the bowels of the poor :
Or give my body to the flame
To gain a martyr's glorious name :*

*If love to GOD and love to men
Be absent, all my hopes are vain.
Nor tongues, or gifts, or fiery zeal
The Work of Love can e'er fulfil.*

The second Hymn for Friday Evening.

On christian love and charity.

*C*harity, decent, modest, easy, kind,
Softens the high, and rears the abject mind,
Knows with just reins, and gentle hand to guide,
Betwixt vile shame, and arbitrary pride.
Not soon provok'd, she easily forgives,
And much she suffers as she much believes.
Soft peace she brings, wherever she arrives :
She builds our quiet, as she forms our lives ;
Lays the rough paths of peevish nature even ;
And opens in each heart a little heaven.
Each other gift which God on man bestows,
Its proper bounds and due restriction knows ;

To

* 1 Cor. xiii. 7.

To one fix'd purpose dedicates its power ;
And, finishing its acts, exists no more.
Thus in obedience to what heav'n decrees,
Knowledge shall fall, and prophecy shall cease ;
But lasting charity's more ample sway,
Nor bound by time, nor subject to decay ;
In happy triumph shall for ever live,
And endless good diffuse, and endless praise receive.
Then constant faith, and holy hope shall die,
One lost in certainty, and one in joy :
Whilst thou, more happy power, fair charity,
Triumphant sister, greatest of the three ;
Thy office and thy nature still the same,
Lasting thy lamp, and unconsum'd thy flame ;
Shalt still survive——
Shalt stand before the host of heav'n confest,
For ever blessing and for ever blest.

Another.

HOW blest the man whose bowels move
And melt with pity to the poor ;
Whose soul with sympathizing love
Feels what his fellow saints endure.

His heart contrives for their relief
More good than his own hands can do ;
He in the time of gen'ral grief
Shall find the Lord has bowels too.

His soul shall live secure on earth,
With secret blessings on his head,
When drougt, and pestilence, and dearth
Around him multiply their dead.

Or

Or if he languish on his couch

God will pronounce his sins forgiv'n ;

Will save him with a healing touch,

Or take his willing soul to heav'n.

The Prayer, on Friday Evening.

For love and charity to all men.

ALmighty and everlasting God, the creator and governor of all things, who knowest our necessities before we ask, and our ignorance in asking; grant that all reasonable creatures who fear and obey thee, and are capable of understanding the greatness and glory of thy attributes, may unfeignedly admire and adore thee, and express their veneration and praises of thee, in ways most suitable to the condition of their nature, and the discoveries of thy divine will, revealed to us by Jesus Christ our Lord.

O Lord, who hast taught us that all our doings without charity are nothing worth ; send thy holy ghost, and pour into my heart that most excellent gift of charity, the very bond of peace and of all virtues, without which, who-soever liveth is counted dead before thee ; more especially, as I have presumed to commemorate the unspeakable love of my blessed Saviour in dying for me, let not my heart be destitute of

of love towards my brethren; extend thy mercy and forgiveness to all mine enemies, persecutors and slanderers, and turn their hearts; which I as sincerely beg for them, as I hope for mercy and forgiveness at thy hands. Possess me with kindness and good-will for all mankind, that my faith may work by love, and dispose my heart, according to my ability, to administer towards the wants and necessities of those, who are any ways afflicted or distressed in mind, body, or estate, and do unto all men as I would they should do unto me; that by doing good for evil, all men may know that I am thy disciple. Oh! vouchsafe, I beseech thee, that all mankind may come to the knowledge and belief of thy true religion, that so the kingdom of Christ may be extended over all the earth; and the eternal laws of godliness, righteousness, charity, and sobriety, may be established throughout the whole world, to thy glory and the salvation of all mankind. For which end, grant that all who profess this thy true religion may live in perfect obedience to the laws thereof. And that men, as the infirmities of their nature will permit, may obey thee with proportionable sincerity and constancy, as do the spirits of the blessed saints in heaven. Bestow on us, O gracious Lord!

every

every day, through the remaining part of our lives, as many of the things of this present world, as are sufficient for our necessary subsistence, and for the useful and innocent conveniencies of life, forgiving us our sins, and withholding the punishments we have thereby deserved; in like manner as we freely and heartily for thy sake forgive all those injuries and offences, which we have received by others. Let all the causes and occasions of temptations cease from us, or else deliver us from the power of them; that we may not be moved either with the enticements of riches, honours or pleasures; or with the fear of want, disgrace or pain, to do any thing knowingly contrary to thy will; and deliver us from all the evils and calamities which either the malice of the devil, or the wickedness or the misfortunes of the world might bring upon us, and set us at variance with thee, my God, or thy servant, my fellow-creature: and I most earnestly offer up these my petitions, because, O God, I know that thou *canst* and *wilt* do more for us than we can desire or deserve, who art infinite in power, glory, majesty, and bountiful mercy, from everlasting to everlasting. *Amen.*

The Meditation for Saturday Morning.

Upon fasting before receiving *the* holy sacrament.

— Let every man be fully persuaded in his own mind. — He that eateth, eateth to the Lord; for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks. *Rom. xiv. 5, 6.*

1. **O** My soul! thou knowest that the flesh is weak, and easily surprised; too often *carried about with every wind of doctrine*:* thou hast had many conflicts with me, but since thou hast brought me into subjection to the spirit, I am always ready to follow the dictates thereof. But, my soul! thou demandest one thing of me which is not *spiritual*, it is altogether *corporal*.

2. Thou requirest me to *come fasting* to the holy table of the supper of our Lord. If it be *necessary* to salvation, I will; but if you consider the *institution*, nothing of that kind is necessary; for it was instituted *after supper*: nor has the church made any rule about it. Where therefore neither the laws of God nor those of our superiors have obliged us, we must use our prudence, and do what we find best.

3. There are these things, O my soul! I
 PART II. G shall

* Eph. iv. 14.

shall propose in this case; if you find that my *fasting* makes you more *devout* and *serious*, and that you are in a *better* frame of mind, you should certainly choose to go to the sacrament *fasting*; or, if it be *indifferent*, and you are much the same whether I fast or not, and find it makes no change at all in you, I would for decency, and with regard to *ancient practice*, accompany you to the sacrament *fasting*.

4. But, as I have by custom contracted such a habit of eating or drinking some light matter every morning, that you know I shall be uneasy or disordered without it; so, I hope, you will permit me to do as I used to do, and that also, for your own sake, and to strengthen devotion; because the purposes of fasting (which are to raise the mind to God, and to put it into a better frame) are better answered by *moderate refreshment*, than by *wholly* abstaining. Yet, I say, that as neither God, nor the church, has appointed the contrary, I would advise the morning abstinence on *sacrament* days, where the inconveniency of doing it is none; but I must disapprove of it, if there be any inconveniency in abstaining.

5. And let us always remember, that whether we abstain or not, we do it without scruple

Saturday Morning. Part II. 135

ple in ourselves, and without censuring what another person does, though contrary to what we do. But let us do in this, and in all other *indifferent cases*, what we believe will tend most to our own *spiritual edification*, without regard to what other people do; for every one is to give an account of his own deeds.

The Hymn, on Saturday Morning.

Indulge, O G O D, my humble claim,
Thou art my hope, my joy, my rest;
The glories that compose thy name
Stand all engag'd to make me blest.
Thou great and good, thou just and wise,
Thou art my Father and my GOD;
And I am thine by sacred ties,
Thy son, thy servant, bought with blood.
With heart and eyes and lifted hands
For thee I long, to thee I look,
As travellers in thirsty lands
Pant for the cooling water-brook.
Nor fruits or wines that tempt our taste,
Nor all the joys our senses know,
Could make me so divinely blest,
Or raise my chearful passions so.
My life itself without thy love
No taste of pleasure could afford;
'Twould but a tiresome burden prove,
If I were banish'd from the Lord.

136 **Saturday Morning.** Part II.

*Amidst the wakeful hours of night,
When busy cares afflict my head,
One thought of thee gives new delight,
And adds refreshment to my bed.*

*I'll lift my hands, I'll raise my voice,
While I have breath to pray or praise;
This work shall make my heart rejoice,
And spend the remnant of my days.*

Another.

***B**Road is the road that leads to death,
And thousands walk together there;
But wisdom shews a narrower path,
With here and there a traveller.*

Deny thyself, and take thy cross,
Is the Redeemer's great command;
Mortals must count their gold but dross,
If they would gain this heavenly land.*

*The fearful soul that tires and faints,
And walks the ways of God no more,
Is but esteem'd almost a saint,
And makes his own destruction sure.*

*Lord, let not all my hopes be vain,
Create my heart entirely new,
Which hypocrites could ne'er attain.
Which false apostates never knew.*

* Matt. x. 38. Luke xiv. 27. Luke xvi. 24. Mark viii. 34. x. 21.

The Prayer, on Saturday Morning.

For obtaining such abstinence as is necessary to subdue the flesh to the spirit.

ALmighty and everlasting God, to whose good providence I ascribe my health and safety, and owe the enjoyment of the comfortable refreshment of the night past, and the avoidance of those evils which I have justly deserved: for these, O Lord, and for all thy other mercies, I desire to adore and bless thy glorious name; humbly beseeching thee to accept this my morning sacrifice of praise and thanksgiving in and thro' the merits and mediation of my dear redeemer, who did *fast forty days and forty nights**, to teach us such abstinence as may subdue our flesh to the spirit, whereby we may ever obey thy godly motions; and for his sake, O Lord, I humbly beseech thee to pardon all my sins, and grant that a due sense of thy mercies may be so deeply impressed upon my mind, that I may love thee above all things.

Vouchsafe me the assistance of thy good spirit to inure me by self-denial to bring my body into subjection, and to punish all those excesses I have been guilty of in the use of thy creatures; and to enable me to withstand the

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* Matth. iv. 2. Mark i. 3. Luke iv. 2.

138 **Saturday Morning. Part II.**

temptations of this wicked world, and with an undaunted courage and resolution to bear up under all the trials and difficulties, which I shall meet with in my christian warfare. Let my retirement from the world make me see the vanity and emptiness of it, and teach me to relish the pleasures of spiritual enjoyments; let me spend my solitary hours in the improvement of my christian knowledge, and do thou open my eyes, that I may see the wonderful things of thy law. Make me heartily to bewail my sins, and do thou work in me that godly sorrow, not to be repented of; that so I may manifest the sincerity of my love by a constant and habitual care to do what is pleasing in thy sight.

O Lord, *search my reins and my heart, prove me and examine my thoughts**, grant that I may sincerely examine the state of my own mind; that perceiving how bitter a thing it is to depart from the living God, I may no longer continue at a distance from the fountain of all joy and happiness; but be so truly honest and upright, and so stedfast and immoveable in the ways of truth and justice, that no worldly interest or advantage, how promising or great soever, may be able to shake my integrity. And give me grace by confessing and forsaking my sins
to

* Psalm cxxxix. 1. vii. 9. xxvi. 2.

to be entirely converted unto thee, and to depend upon thy providence, so as to rest contented under all the dispensations of thy infinite wisdom and goodness. And though thou shouldst see fit to deprive me of any, or even all the comforts of this life, yet,

O gracious father, leave me not destitute of those things that accompany salvation, nor deny me thy favour, which is better than life itself. Whatever thou art pleased to deprive me of, yet take not from me, I beseech thee, the comforts of thy holy spirit; but in all the troubles and disappointments of this world, in all the calamities and trials I shall meet with here, *be thou my only refuge and my support, my stay and my trust, my saviour and mighty deliverer* *.

Stand by me in all trials, succour me in every temptation, support me in discouragements, and advise me in all difficult cases; but especially, O Lord, I most importunately beseech thee, that when the time of my dissolution draws nigh, and things here begin to fail me, thou wouldst then vouchsafe to strengthen and support me, and at last receive me into thy blessed kingdom. And, till that time draweth nigh,

Let thy great goodness, O Lord, continue to

G 4

me

* Psalm xviii. 2. xl. 17. lxx. 5. cxliv. 2.

me thy favour and protection; let thy watchful providence be my guard and defence. Keep me in thy fear all the day long, and grant that I may take nothing in hand, but what is agreeable to thy blessed will. Into thy hands I commend my soul and body, and all that are related to me, humbly beseeching thee to keep us from all evil, to lead us into all good, and to carry us safely through the dangers and temptations of this wicked world, to that place of everlasting rest and peace, which thou hast prepared for thy faithful servants, thro' the merits of thy beloved son, Jesus Christ our Lord; in whose words, as thy beloved son hath taught us, I call upon thee, saying, *Our Father, &c.*

The Meditation for *Saturday Evening.*

On Presumptuous Thoughts.

I hate vain thoughts, but thy law do I love. *Psalms cxix. 113.*

1. **O** My soul! how hast thou struck me, how am I dismayed at those checks of thy voice! the enemy had almost filled me with *presumptuous thoughts* of my own merits; I was mighty well satisfied, full of joy and holy consolation, assured of God's favour, the forgiveness of my sins, and everlasting happiness, since my return from the holy sacrament, and our con-

continued pious exercise for this week past : but,

2. Thou art desponding, and fillest my ears with *it may be not* : one *may*, sayst thou, be in God's favour without *knowing* or *believing* it ; and one *may* be (in the purpose of God) everlastingly happy in the world to come, and yet be miserable and desponding here on earth. So we may be *forsaken*, and full of *presumptuous* consolations : and,

3. Now, I remember, we have already spoken of and agreed in these things before*, and I am fully satisfied, that if we truly repent us of our sins, they shall certainly be forgiven ; and we shall certainly be happy, but that is in the world to come ; so that I shall always think upon that excellent admonition, never to credit any *inward* comfort and consolation, so much as to suffer them to puff me up any more that my *sins are forgiven*, at such a *certain* time, *at*, or *after*, the receiving the sacrament ; for, that is not quite so sure. You have made me sensible that no such *joy or consolation* is annexed, by any promise of God, to the worthy reception of the blessed sacrament ; I believe that the benefits are secured by God's promise to the

worthy receiver, from whence that joy may reasonably result; but the party may by some indisposition of body or mind, not be, filled with it. And,

4. Therefore, I will not expect or depend upon any such unusual lightness or consolations: but, if they follow, it is well; if not, there is no harm or danger in the want of them. I will prepare myself by true and sincere repentance, and *come with faith**, and as well-disposed as I can, and leave the rest to God. Herein I shall have the satisfaction of having done my duty in the best manner I could, and with that I must be content; for the rest, I see, is not in my power.

5. I will not be disconsolate upon this occasion, by being disappointed of such expectations as my own warm imagination only may raise in me without any reason or promise made on God's part. Tho' I should henceforward come away *cold* and little affected from the sacrament, when I might expect my heart must have been filled with devout transports, I will not be concerned, nor believe I had not prepared myself as I ought to have done; when thou, my soul, upon examining my heart, canst
not

* See the last exhortation in the *communion service*.

not justly charge me with any considerable omissions or negligence in that work.

6. Therefore I will not be discouraged, if I find not that content and pleasure after our coming from the sacrament, which I might hope and wish for before; but I will go on steadily in the ways of virtue, and do our christian duties constantly; and whether I feel the sensible warmth, and comforts of religion or no, yet I shall be sure never to want at length the just rewards of it; for *those* depend upon uncertainties, *these* upon God's goodness, promise, and truth, which cannot fail.

The Hymn, for Saturday Evening.

Upon a Presumptuous Heart.

IS there presumption in my heart?

Search glorious God, and see:

Or do I act a haughty part?

Lord, I appeal to thee.

I charge my thoughts be humble still,

And all my carriage mild,

Content, my father, with thy will,

And quiet as a child.

The patient soul, the lowly mind,

Shall have a large reward;

Let saints in sorrow lie resign'd,

And trust a faithful Lord.

Another.

*BEhold how sinners disagree,
 The Publican and Pharisee !
 One does his righteousness proclaim,
 The other owns his guilt and shame.
 This man at humble distance stands,
 And cries for grace with lifted hands ;
 That boldly rises near the throne,
 And talks of duties he has done.
 The Lord their different language knows,
 And different answers he bestows ;
 The humble soul with grace he crowns,
 Whilst on the proud his anger frowns.
 Dear father, let me never be
 Join'd with the boasting pharisee :
 I have no merits of my own,
 But plead the sufferings of thy son.*

*The Prayer, on Saturday Evening.**Against Presumptuous Thoughts.*

ALmighty Lord God, who art infinitely great, and infinitely good, and the maker and Lord of heaven and earth ! I beseech thee to grant me a just sense of my own insufficiency, and a due regard of thy sovereign power and awful majesty. *O cleanse me from all presumptuous sins, lest they get the dominion over me.* For thou hast shewn thyself a most kind

kind and indulgent father to me; yet, alas! I have been an undutiful and disobedient child; and have made very ungrateful returns for those innumerable mercies and favours, which thou hast bestowed upon me. So that my conscience accuses me of having done many things contrary to thy blessed will; of having acted foolishly and wickedly, contrary to my best and greatest interest, which is to obey thy will, and adore thy majesty and goodness.

I willingly acknowledge, O Lord, that the greatest concerns of this world are a nothing when compared with eternity; and yet how apt am I to grow careless and remiss in the great and important work of my salvation, and to suffer my affections to be carried away *from thee* after the things of this life; for which I cannot expect any other desert than death, the just punishment of my sin. But,

Thou art infinite in mercy, and *willest not the death of a sinner*; remember then, I beseech thee, thy tender mercies; and, for the sake and merits of my dear redeemer, have mercy upon me, and be not angry with me for ever. Accept, O Lord, of that full, perfect, and sufficient sacrifice, which thy beloved son offered upon the cross; and through the merits of his bitter death and passion pardon all my sins; particularly [*Here mention those sins you are most guilty of.*] O

O Lord, give me an interest in the blood of that immaculate lamb Jesus Christ; and grant that I may never render those sufferings, which he underwent for sinners, ineffectual to the salvation of my soul. And give me grace seriously to consider that it is my indispensable duty to forsake every evil way.

Possess my soul with just and lively apprehensions of the infinite disproportion there is between this world and the next; and that I may make a right use and improvement of all those gracious opportunities which thou art pleased to give me of working out my salvation, and securing an inheritance in that kingdom, which is to last for ever. Let no temptations or allurements divert me from securing the interests of my precious soul.

Grant that I may so pass thro' things temporal, that I finally lose not the things that are eternal; and that in all the concernments of this life, I may govern myself by the rules of temperance and sobriety, justice and honesty, prudence and moderation, and with an entire trust and dependance on thy fatherly care and good providence; that having always before my eyes that great account which I must one day give, I may never dare to do anything that may dishonour thy name; nor be so wretchedly

ly

ly foolish, as to purchase any happiness in this world at the expence of thy favour.

Enable me to make thy laws the rule of all my actions, that I may approve myself to thee, as becometh thy servant; by being zealous and devout in thy service, kind and charitable towards my neighbour; by being meek and patient, quiet and peaceable, humble and inoffensive towards all men; and, as far as in me lies, useful and beneficial to the world; that so glorifying thee here upon earth, I may at my departure hence, enter into the joy of my Lord, and be for ever glorified in thy heavenly kingdom. To this end,

I pray thee give me grace to make a right use and improvement of all thy mercies, and vouchsafe, O Lord, to continue to me thy grace, favour, and protection. Be thou pleased in thy great goodness, to take me, and all that belongs to me, this night, under the care of thy good providence; defend us from all perils and dangers; and, after the comfortable refreshments of rest and sleep, raise us up in health and safety, with hearts full of love to thee, and zeal to thy service, that we may in the last day be raised to life immortal, through Jesus Christ our Lord! in whose words I pray unto thee, saying, *Our Father, &c.*

ORDERS

ORDERS relating to the Administration of
the LORD'S SUPPER, or HOLY COMMUNION ;
Extracted from the *Rubrick* ¶, ARTICLES, and
CANONS of the CHURCH of ENGLAND

¶ *SO many as intend to be partakers of the holy communion, shall signify their names to the curate, at least sometime the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the congregation be thereby offended; the curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's table, until he hath openly declared himself to have truly repented, and amended his former naughty life.*

¶ *The same order shall the curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's table, until he know them to be reconciled, and if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the minister in that case ought to admit the penitent person to the holy communion, and not him that is obstinate. Provided that every minister so repelling any, as is specified in this, or the next preceding paragraph of this rubrick, shall be obliged to give an account of the same to the ordinary, within fourteen days after, at the farthest. And the ordinary shall proceed against the offending person according to the canon.*

No minister shall in any wise admit to the receiving of the holy communion any of his cure or flock, which be openly known to live in sin notorious, without repentance; nor any who have maliciously and openly contended with their neighbours, until they shall be reconciled, 26 CANON.

No minister, when he celebrateth the communion, shall wittingly administer the same to any but to such as *kneel*, under pain of suspension; nor under the like pain to any that refuse to be present at public prayers, according to the orders of the church of England; nor to any that are common and notorious depraved

vers of the book of common prayer, and administration of the sacraments, and of the orders, rites, and ceremonies therein prescribed, or of any thing that is contained in any of the articles agreed upon in the convocation, one thousand five hundred sixty and two, or of any thing contained in the Book of ordering priests and bishops, or to any that have spoken against, and depraved his majesty's sovereign authority in causes ecclesiastical; except every such person shall first acknowledge to the minister, before the church wardens, his repentance for the same, and promise by word (if he cannot write) that he will do so no more; and except (if he can write) he shall first do the same under his hand-writing, to be delivered to the minister, and by him sent to the bishop of the diocese, or ordinary of the place. Provided, that every minister, so repelling any, as is specified either in this or in the next precedent constitution, shall, upon complaint, or being required by the ordinary, signify the cause thereof unto him, and therein obey his order and direction. 27 CANON.

Neither shall any person be admitted godfather or godmother to any child at christening or confirmation, before the said person so undertaking hath received the holy communion. 29 CANON.

¶ *And to take away all occasion of dissension and superstition, which any person hath or might have concerning the bread and wine, it shall suffice, that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten.*

¶ *And if any of the bread and wine remain unconsecrated, the curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants as he shall then call unto him, shall immediately after the blessing, reverently eat and drink the same.*

¶ *The bread and wine for the communion shall be provided by the curate and the church-wardens, at the charge of the parish, according to Canon.*

The church-wardens of every parish, against the time of every communion, shall at the charge of the parish, with the advice and direction of the minister, provide a sufficient quantity of fine white bread, and of good and wholesome wine, for the number of communicants, that shall from time to time receive there, which wine we require to be brought to the communion table
in

150 Orders for the Administration

in a clean and sweet standing pot, or sloop of pewter, if not of purer metal. 20 CANON.

¶ And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one.

In every parish church and chapel where sacraments are to be administred within this realm, the holy communion shall be ministred by the parson, vicar, or minister, so often, and at such times, as every parishioner may communicate, at the least thrice in the year (whereof the feast of *Easter* to be one) according as they are appointed by the book of common prayer. Every minister, as oft as he administred the communion, shall first receive that sacrament himself; and shall deliver both the bread and the wine to every communicant severally. 21 CANON.

The cup of the Lord is not to be denied to the lay people: for both the parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministred to all christian men alike. 30 ARTICLE of religion.

Whereas every lay person is bound to receive the holy communion thrice every year, and many notwithstanding do not receive that sacrament once in a year; we do require every minister to give warning to his parishioners publickly in the church at morning prayer, the Sunday before every time of his administring that holy sacrament, for their better PREPARATION of themselves: which said warning we enjoin the said parishioners to accept and obey, under the penalty and danger of the law. 22 CANON.

The minister, church wardens, quest-men, and assistants of every parish church and chapel, shall yearly within forty days after *Easter* exhibit to the bishop, or his chancellor, the names and surnames of the parishioners, as well men as women, which, being of the age of sixteen years, received not the communion at *Easter* before. 112 CANON.

The church-wardens or quest-men, and their assistants, shall mark, as well as the minister, whether all and every of the parishioners come so often every year to the holy communion, as the laws and our constitutions do require; and whether any strangers come often and commonly from other parishes to their church; and shall shew the minister of them, lest perhaps they be admitted to the Lord's table amongst others, which they shall forbid; and remit such home to their own parish churches and ministers,

ministers, there to receive the communion with the rest of their own neighbours. 28 CANON.

¶ *Whereas it is ordained in the office for the administration of the Lord's Supper, that the communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the holy communion, as might otherwise ensue.) Yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved: It is here declared, that thereby no adoration is intended, or ought to be done either unto the sacramental bread and wine, there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry, to be abhorred of all faithful christians.) And in the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body, to be at one time in more places than one.*

The supper of the Lord is not only a sign of the love that christians ought to have among themselves one to another; but rather it is a sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break, is a partaking of the body of Christ; and likewise the cup of blessing, is a partaking of the blood of Christ. Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord, cannot be proved by holy writ; but it is repugnant to the plain words of scripture, overthroweth the nature of a sacrament; and hath given occasion to many superstitions. The body of Christ is given, taken and eaten in the supper only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the supper, is faith. 28 ARTICLE of Religion.

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth the sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ, but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing. 29 ARTICLE of Religion.

DIRECTIONS to Collects and Psalms

In the *Book of Common Prayer.*

Suitable to the Occasions of a worthy Communicant.

COLLECTS. See

FOR God's ASSISTANCE in the Performance of our Duty,	{ 1st Sunday after Epiphany, 9th after Trinity.
For deliverance from, and support un- der AFFLICTIONS,	{ 3d Sunday after Epiphany, 8th after Trinity, 5th in Lent.
For the <i>universal</i> CHURCH,	{ 5th Sunday after Epiphany, St. John Evangelist, 2d for Good Friday, 16th and 22d after Trinity.
For the PEACE and UNITY of the Church,	{ 5th Sunday after Trinity, St. Simon and Jude, See MINISTERS.
FOR CONTRITION, Against COVETOUSNESS,	{ On Ash-Wednesday. St. Matthew's Day.
FOR CONVERSION from <i>sin</i> ,	{ 1st Sunday in Advent, 1st after Easter, St. Andrew's Day, St. James's Day, St. Matthew's Day.
For the BENEFIT of Christ's DEATH,	{ For the Annunciation.
For a <i>right</i> and <i>firm</i> FAITH,	{ The Collects for Trinity Sunday, St. Thomas, and St. Mark.
FOR FAITH, Hope, and Charity,	{ 14th Sunday after Trinity.
FOR GRACE and assistance in our spi- ritual Course,	{ 2d Sunday in Lent, 4th in Advent, Easter-Day, 1st, 2d, and 13th, after Trinity.
For eternal HAPPINESS,	{ 1st Sunday in Advent, Epiphany, 6th Sunday after Epiphany, Sunday after Ascension-Day.
FOR HUMILITY and PATIENCE, FOR IMITATION of Christ,	{ See the Sunday before Easter. 2d Sunday after Easter. St. Stephen's Day, St. Philip's Day,
For our IMITATION of the <i>saints</i> ,	{ St. James's Day, St. John Baptist's Day, All Saints Day.
For deliverance from JUDGMENTS,	{ Septuagesima Sunday, 4th Sunday in Lent.

DIRECTIONS to Collects, &c. 153

COLLECTS.

For the LOVE of God and his laws,	{ 4th Sunday after Easter; 1st, 6th, 7th, and 14th after Tri- nity.
For LOVE and charity,	Quinquagesima Sunday.
For the MINISTERS of God's word and sacraments,	{ St. Matthias's Day, St. Peter's Day, 3d Sunday in Advent.
For MORTIFICATION,	{ On the Circumcision and Easter- Day.
For the protection of God's PROVIDENCE,	{ 2d, 3d, 4th, and 20th Sunday af- ter Trinity.
For PURITY of heart,	For the Purification.
For PARDON of sin,	{ 12th, 21st, and 24th Sunday af- ter Trinity.
For acceptance of our PRAYERS,	10th Sunday after Trinity.
For REGENERATION,	For Christmas-Day.
To be truly RELIGIOUS,	7th Sunday after Trinity.
For christian RESOLUTION,	St. John Baptist's Day.
For SINCERITY,	3d Sunday after Easter.
Before reading the SCRIPTURES,	2d Sunday in Advent.
Against evil THOUGHTS,	5th after Easter.
For deliverance from, and support under TEMPTATION,	{ 4th after Epiphany, 2d in Lent,
For fruitfulness in good WORKS,	{ 5th after Easter, 1st, 9th, 11th, 13th, 17th, and 25th after Trinity.

DIRECTIONS to Psalms, &c.

PSALMS.

FOR God's Assistance in our Sacramental Preparation,	{	Pf. 23, 26, 111.
For the Gift and Grace of Repentance,	—	Pf. 6, 25, 32, 38.
Before Self-Examination,	—	Pf. 139.
For Confession of Sins, and for Forgiveness,	—	Pf. 51, 6, 32, 38.
An Act of Contrition,	—	Pf. 25.
On a Resolution to lead a new Life,	—	Pf. 1, 23, 24, 25, 126.
For Faith in God's Mercy, thro' Christ's Death,	—	Pf. 19, 57.
For a thankful Remembrance of Christ's Death,	—	Pf. 103, 2, 3, 4.
For the Grace of Charity,	—	Pf. 15, 133, 41, 112.
For Grace to love God's Law,	—	Pf. 19, 119.
For a Holy Life,	—	Pf. 85.
For Salvation and eternal Happiness,	—	Pf. 16, 24. 1
For God's Care and Protection,	—	Pf. 37.
For the Comfort of God's Holy Spirit,	—	Pf. 34.
For Humility,	—	Pf. 131.
For Thanksgivings for God's Mercies,	—	Pf. 103, 136, 138.

For Pardon of Sins	_____	Pf. 85, 106, 116.
For Redemption by Christ,	_____	Pf. 98, 118.
Against evil and perplexing Thoughts,	_____	Pf. 6, 102, 34, 42, 43.
On Christmas Day, and seven Days after,	_____	Pf. 19, 89, 45.
Easter-Day, and seven days after,	_____	Pf. 2, 57, 111.
Whitsunday, and seven days after,	_____	Pf. 34, 42, 43, 51.
Trinity Sunday,	_____	Pf. 2, 47, 72, 110.
For the Grace of Perseverance,	_____	Pf. 86, 119.
For the Morning,	_____	Pf. 4, 16, 17, 23, 86.
For the Evening,	_____	Pf. 138, 130, 119.

THE WHOLE BOOK of PSALMS,

Digested into

Prayers, Meditations, Thanksgivings, &c.

To be added to our other Devotions, as Occasion may require.

PRAYERS.

FOR grace to love God's law,
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For preservation from sin, *Psal.* 19,
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For preservation from the punish-
ment of sin, and God's judg-
ments, *Pf.* 25, 28, 75, 76.

For pardon of our sins, *Pf.* 6, 25, 32,
38, 40, 41, 51, 65, 130, 143.

For propagation of the gospel, *Pf.* 47,
68, 72, 145.

For God's providence and protec-
tion, *Pf.* 4, 16, 17, 23, 86, 91,
121.

For protection against malicious and
wicked persons, *Psal.* 5, 70, 94,
109, 140.

For the church, and all faithful
people, *Psal.* 5, 10, 45, 48, 53,
68, 70, 74, 79, 80, 93, 94, 114,
132, 137.

For defence against all enemies,
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private, *Pf.* 3, 5, 7, 11, 13, 17,
18, 27, 31, 35, 40, 54, 55, 59,
70, 108, 109, 135, 141.

For a holy life, sanctity, and inno-
cence, *Pf.* 1, 15, 23, 24, 25, 50,
84, 85, 101, 119, 126.

For salvation and eternal joys, *Pf.*
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97, 126.

For defence of our innocence, *Pf.* 7.

For a blessed and holy death, *Pf.* 1,
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For deliverance from treason and
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For the King, *Pf.* 21, 61, 89.

For deliverance from death and dam-
nation, *Pf.* 28, 30, 102, 125.

For health, *Pf.* 90, 102.

For all christian princes and judges,
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For advancement of religion, *Psalms* In
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For peace, *Pf.* 46, 122, 123, 133, In
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 For competency of living, *Pf. 127.*
 For tranquillity of spirit, *Pf. 141.*
 For victory, *Pf. 144.*
 For comfort of God's Spirit, *Pfal.*
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Prayers for particular graces.

FOR repentance, *Pf. 102.*
 For mortification, *Pf. 131.*
 For humility, *Pf. 131.*
 For patience, *Pf. 94.*
 For perseverance, *Pf. 19, 85.*
 For devotion and religion, *Pf. 27,*
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 For charity, *Pf. 41, 112.*
 For liberality and contempt of riches,
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 For watchfulness over our ways, *Pf.*
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 For zeal, *Pf. 119.*
 For health and newness of life, *Pf.*
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For redemption by Christ, *Pf.* 98, 118.

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The Seven PENITENTIAL PSALMS

Are the 6th, 32d, 38th, 51st, 102d, 130th, 143d.

Our SAVIOUR's *Sermon on the Mount,*

Is the 5th, 6th, and 7th Chapters of *St. Matthew.*

The EIGHT BEATITUDES, *St. Matth.* Chap. v. Verse 3, &c.

1. Blessed are the poor in spirit : for theirs is the kingdom of heaven.
2. Blessed are they that mourn : for they shall be comforted.
3. Blessed are the meek : for they shall inherit the earth.
4. Blessed are they which do hunger and thirst after righteousness : for they shall be filled.
5. Blessed are the merciful : for they shall obtain mercy.
6. Blessed are the pure in heart : for they shall see God.
7. Blessed are the peace-makers : for they shall be called the children of God.
8. Blessed are they which are persecuted for righteousness sake : for theirs is the kingdom of heaven.

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